

# REFORMED CHURCH MESSENGER

## War Emergency Campaign Number



Ruined Protestant Temple  
of Verdun

WHEN? FEBRUARY 2-9, 1919

MINIMUM AMOUNT? \$110,000

WHO IS ASKED TO HELP?

Every 100 per cent. American in  
the Reformed Church in the  
United States

WHY? For the glory of God, the  
welfare of our boys in khaki and  
blue, and the needy Protestantism  
of France and Belgium

Secretary Macfarland  
of the  
Federal Council  
of the  
Churches of Christ in  
America,  
in Conference with  
the French Protestant  
Committee,  
Andre' Weiss, (State  
Counselor), Chairman



PHILADELPHIA, JANUARY 23, 1919



# WAR EMERGENCY CAMPAIGN

## Officers of the Committee

Rev. C. E. Schaeffer, D. D.  
Chairman  
Rev. Jas. I. Good, D. D., LL. D.  
Vice Chairman  
Rev. Paul S. Leinbach, D. D.  
Vice Chairman  
Rev. W. Stuart Cramer  
Secretary  
Mr. H. E. Paisley  
Treasurer

## Executive Committee

The above officers and  
Rev. E. S. Bromer, D. D.  
Rev. C. E. Creitz, D. D.  
Rev. A. S. DeChant, D. D.  
Rev. C. H. Gramm  
Mrs. L. L. Anewalt

## OF THE Reformed Church in the United States

### DIRECTOR

REV. J. M. S. ISENBERG, D. D.

OFFICE: ROOM 310

REFORMED CHURCH BUILDING 15TH AND RACE STS.

PHILADELPHIA

### Additional Members

Rev. H. H. Apple, D. D., LL. D. Prof. H. J. Benehoff  
Prof. Joseph H. Apple, LL. D. Mr. F. C. Brunhouse  
Prof. Calvin O. Althouse Rev. Henry J. Christman, D. D.  
Rev. A. R. Bartholomew, D. D. Rev. W. F. Curtis, Litt. D.  
Mr. Frank Brown Rev. J. M. G. Darms, D. D.

Rev. J. Friedli, D. D.  
Prof. E. M. Hartman  
Mr. H. E. Hartman  
Rev. T. F. Herman, D. D.  
Prof. W. M. Irvine, LL. D.  
Rev. W. E. Lampe, Ph. D.  
Rev. J. W. Meminger, D. D.  
Rev. C. E. Miller, D. D., LL. D.  
Rev. R. W. Miller, D. D.  
Mr. E. H. Marcus  
Mr. Charles H. Leinbach  
Prof. G. Leslie Omwake, Pd. D.  
Rev. J. G. Rupp  
Rev. Geo. W. Richards, D. D.  
Rev. Wm. C. Schaeffer, D. D.  
Rev. Philip Vollmer, D. D.  
Mr. J. S. Wise  
Mrs. W. R. Harris  
Mrs. E. F. Evemeyer  
Mrs. I. W. Hendricks

## Protestant Forces of Belgium

### BEFORE THE WAR

65 Churches, 57 Ministers, 60,000 Constituency

All located in the war zone

### AFTER THE WAR

? ? ? ? ? ? ? ? ? ? ? ? ? ?

So far 13 Chaplains and some 3,000 Soldiers, known nucleus

## Protestant Forces of France

### BEFORE THE WAR

1,000 Churches and Stations, 900 Pastors

### AFTER THE WAR

Up to the close of 1917, 131 churches and 18 parsonages were under fire, 32 churches and 13 parsonages, 1 school, and 1 Old Age Asylum, 4 Y. M. C. A. buildings were destroyed or greatly damaged. 450 pastors were mobilized, 75 were in charge in invaded area, 80 lost their lives and 120 sons of ministers were killed.

## Why We Should Assist

**Common sympathy** with those who have suffered so terribly and so innocently.

**Common faith** with us. Most of them are of the Reformed Faith. Of all American Churches we ought to lead in the support of these churches.

**Common opportunity** to do a large work for the Kingdom. America's leadership as a great Protestant Power will exercise great influence on the future religious life of those two countries. We ought to do our full share cheerfully.

We gave millions in men, billions in money to deliver Belgium and France from the Destroyer; now let us give \$75,000 to help restore her waste places and rebuild her religious life, and \$35,000 for the work that will look after our own boys during the period of Demobilization and other emergency work that grows out of the war.



Published every Thursday at  
Fifteenth and Race Streets,  
Philadelphia, Pa.

# Reformed Church - Messenger -

(FOUNDED 1827)

The Publication and Sunday School Board of the Reformed Church in the United States, The Rev. C. Clever, D. D., President; The Rev. C. F. Kriete, D. D., Vice-Pres.; N. M. Balliet, Esq., Recording Sec'y; Prof. C. O. Althouse, Treasurer; The Rev. Rufus W. Miller, D. D., Executive Secretary.

**SUBSCRIPTIONS:** Per year in advance, \$2.00; Single Copy, 5 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a specific order for discontinuance. Remittances are acknowledged by change of date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The Rev. PAUL S. LEINBACH, D. D., *Editor-in-Chief*

The Rev. A. S. BROMER, *Associate Editor and Supt. of Publications*

The Rev. C. J. MUSSER, D. D., *Editor Emeritus*

GEORGE W. WADNER, *Circulation Manager*

E. J. DAHLMAN, *Field Representative*

## Departmental Editors

The Rev. THEO. F. HERMAN, D. D.

The Rev. CHARLES E. SCHAEFFER, D. D.

PROF. H. W. ELSON

MISS L. M. HARRIS

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles. **ADVERTISING RATE:** Ten cents per Agate Line each Insertion, \$1.40 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 800-3 Witherspoon Building, Philadelphia, Pa. Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902.

Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

## NEWS IN BRIEF

### America Must Continue to Feed a Large Part of the World. Don't Waste Food!

Rev. David H. Fouse, of the First Church, Denver, Col., has been elected President of the Home Missions Council of that city.

Did you start the story, "A Labor of Love," in last week's "Messenger?" You will find it in our Home and Young Folks' Department, and it is worth reading.

The Consistory of St. Andrew's Church, Lancaster, Pa., at their regular January meeting, increased the salary of the pastor, Rev. J. Hunter Watts, \$120 for the coming year.

The Rev. Ray H. Dotterer, Ph. D., pastor of Faith Church, State College, Pa., who has been assisting in the English Department of the Pennsylvania State College, has been engaged to give courses in Logic and Ethics during the second semester.

"The people have a mind to work." This is the explanation of the record made by the Wooster Avenue Church, Akron, O., by the pastor, Rev. Henry Gekeler, D. D. On January 12 Communion was observed and 18 were added to the membership, making a total of 101 additions for the first year of the present pastorate.

Dr. Hamilton Holt, of New York, delivered recently his splendid lecture, "Impressions on the Front Line in France," at Ursinus College. Dr. S. Parkes Cadman, of Brooklyn, also gave his great lecture, "Our Duty in the Present Crisis," on January 16.

The Rev. F. W. Berleman, D. D., of Philadelphia, has been suffering for several weeks from a severe illness. His many friends will be pleased to hear that there is some improvement in his condition. We pray he may soon be restored to his usual health.

The mid-winter Communion in the Willow Street, Pa., charge, Rev. G. A. Stauffer, pastor, was observed on Sunday, January 5. Although the weather was extremely cold, the service was well attended. The offering was liberal and will be applied on the apportionment. Two members were recently received by adult baptism.

Rev. David H. Fouse, of the First Church, Denver, Col., issued an attractive call to a Discussion Class in the Sunday School, January 12, at 9.45 A. M. The questions submitted were: "Are You in Favor of a League of Nations?" "Is It Practicable?"

"Should It Include All Nations?" "How Would You Deal With Armaments?"

St. John's Church, Fredonia, Pa., Rev. A. C. Renoll, Ph. D., pastor, celebrated Christmas with an excellent service by the Sunday School. The offering for Relief in Bible lands was \$46. St. Paul's Orphans' Home was remembered January 5 with an offering of \$32.60. The congregation completed a very successful year, with \$217 in the treasury.

Rev. Walter E. Garrett, pastor of the First Church, Philadelphia, is preaching a series of morning sermons on "The Kingdom of God," and special evening sermons on "Practical Questions for Thinking Christians." These questions include the following: "What Is the Church?" "Why Go to Church?" "Where Hast Thou Gleaned To-day?" "What Is That in Thy Hand?" "Where Is Thy Brother?" "What Doth It Profit?" "What Is Religion?"

The First Organized Class of Zion Sunday School, in Zion Charge, Berlin, Pa., Rev. J. E. Scheetz, pastor, has recently paid to the Treasurer of Classis a pledge for the support of two French orphan children, the sum of \$73. The "Booster Class" of the same school has paid a pledge of \$60 to support a student at our Seminary in Japan for one year, and the entire Sunday School, on January 12, gave a generous gift of \$100 for Armenian and Syrian Relief.

Rev. Edward A. G. Hermann, of Calvary Church, Scranton, Pa., has announced a series of special sermons dealing with the social aspect of Christianity. The first was delivered last Sunday evening by Prof. George W. Richards, of Lancaster. The pastor will deliver the remaining sermons, as follows: January 26, "The Social Message of the Prophets of Israel;" February 2, "Jesus and the Social Gospel;" February 9, "The Social Fellowship of the Church;" February 16, "Democracy in the Kingdom of God."

The Dawn Christmas service at the First Church, Mount Pleasant, Pa., Rev. A. W. Barley, pastor, was attended by a large congregation, including many members of other Churches. On the Sunday evening preceding Christmas, "Bells of Joy" was rendered by the Sunday School. The offering for the orphans was \$163.81, an increase over last year of 60%. The pastor and family received a purse of \$75, and were kindly remembered by individuals. On January 12 an offering was received for Armenian and Syrian Relief, amounting to \$150.

At Faith Church, State College, Pa., Rev. Ray H. Dotterer, Ph. D., minister, the customary Christmas service was held Sunday evening, December 22. The offering for Bethany Orphans' Home was \$40. A 6 o'clock service was held on Christmas morning, December 30 to January 3 the Protestant Churches of the village united in the observance of the Week of Prayer. The Holy Communion was celebrated January 12. Two persons were received into the fellowship of the congregation by certificate. A reception for the students in attendance at the college is to be held February 7.

Two services were held on Christmas Day in St. Paul's Church, Quarryville, Pa., Rev. Howard Obold, pastor, one at 6 A. M., the other at 7.30 P. M., when the excellent service of the Board was used. The offering for the Bethany Orphans was \$75. An Every-Member Canvass is being conducted, which has very materially increased the contributions to both the current expense budget and for benevolence. At a public meeting in Central Opera House, the W. M. S. of St. Paul's Church held a Thank Offering service, the offering amounting to \$20.36. The congregation used the Opera House for all services during two Sundays in December while a new heating plant was being installed in the Church.

A beautiful and impressive service was held in the Presbyterian Church of Groveport, O., conducted by Dr. M. Loucks, in memory of Pvt. John B. Sharp, who fell in the battle of Chateau-Thierry, July 28, 1918, while manning a machine gun. He was the first of 13 boys from this Church to make the supreme sacrifice.

Dr. George Baney Wolff died instantly at the Sheppard and Pratt Hospital, Baltimore, Md., on December 21, the victim of an assassin. The perpetrator of the deed was Dr. Norbura Ischita, a professor of mental diseases at the Nagasaki Medical College, Japan, who came to Baltimore two years ago to study. No motive has been found for the murder except that of professional jealousy. Dr. Wolff was the son of Rev. D. U. Wolff, of Myerstown, Pa. He was a graduate of Ursinus College and the Medical School of Johns Hopkins University and became a specialist in nervous diseases. The funeral was conducted, December 26, at the family homestead, near Myerstown, by Rev. Drs. J. Lewis Fluck and Henry T. Spangler, and President George Leslie Omwake.

NEWS IN BRIEF CONTINUED ON

PAGE 14



# Reformed Church - Messenger -

PHILADELPHIA, PA., JANUARY 23, 1919

## The War Emergency Campaign---Why the Laity Should Support It

**T**HIS is a time when practical men ask practical questions. It is especially true with regard to the investment of their time and money. The War Emergency Campaign asks for the time and money of the laity of our Church. They are asking the practical questions:—

(I.) Is there a real need that is worthy of our valuable time and our money? We believe there is. The first fact in this need is *the prostrate Protestant Churches of France and Belgium*. These Churches are the only democratic religious institutions in these countries. No countries have spilled more blood and made more sacrifices for democracy than these. The only religious inspiration of democracy in them is the Protestant Churches. Shall we leave these Churches prostrate and unfit for their responsibility? If so, then we leave the future democracy of France and Belgium to non-religious influences. Certainly we cannot expect democratic influences from the Roman Catholic Church, which prevails there in overwhelming proportions.

Think of our own democratic country without the democratic Protestant influences. Our national freedom is born in the breast of our people and nurtured by the Protestant Churches in such force as to make autocracy here unthinkable. Our laws are made from a democratic religious conscience. They are obeyed and enforced because of that conscience. The very root of our democratic national life is found in that religious nurture of our children which is overwhelmingly democratic in its character. If our patriotism therefore aspires to a democratic national life for the world, we Churchmen must not disregard the challenge of the War Emergency Campaign, which asks us to make possible the revival of the Protestant Church in two nations with whom we have fought side by side for democracy. It challenges our deepest missionary instincts. The Christian, manor born to the Christian ideals, cannot resist the appeal.

(II.) The second question asked by the practical laymen is, "Now since the war is over what further need is there for the work of the National Service Commission?" We may ask another question in answer to this. The war was over when the United Welfare War Work appeal was made for our money. Why did we support it? Simply because we were told that it would be at least one year and perhaps two until our boys are demobilized. This is becoming more and more apparent. Our money given to the Y. M. C. A., Y. W. C. A., etc., will be used to create a home environment for our boys. The "Y" huts and the hostess houses are places where the soldiers and sailors may go to meet one another, to write letters, to play games, to see the "movies," to hear lectures, with a little song-service and a moral talk interjected incidentally. The Church of Jesus Christ has never, at home or in the army, committed the function of religious interpretation to the Y. M. C. A., Y. W. C. A., or any other welfare organization. They have never asked the Church for this responsibility. They are not prepared for it. They know that the Church is. It is our duty, therefore, to supply *distinctively religious influences for the camps* as it is our duty to supply them through our Churches to the community in which we live. The author lives in Lancaster, Pennsylvania. The Churchmen of this city would not think of delegating to the Y. M. C. A., of this city, with all its excellencies, the business of the Churches. It would be unthinkable to do away with our Churches. Here again the challenge comes to our deepest religious instincts, and we cannot resist it and be true to our Christian conscience.

But there are other war needs that come within the range of the activities of the National Service Commission. Briefly, they are in the war camp communities where Churches must be reinforced, in war industrial communities that have sprung up over night, but cannot be dissolved over night. The Church of Jesus Christ must supply the people of these centers with the Christian religion. Our Church, being one part of the Church of Jesus Christ, cannot shirk her share of this work without being ashamed of herself. No layman or laywoman wants the Reformed Church to be ashamed as we would be if we stood with Peter by the fire warming ourselves, while our Christ looks at us in His sufferings with a mute appeal of disapproval and disappointment.

(III.) But is this all that should appeal to the practical laymen in this War Emergency Campaign? By no means. Who have been criticizing the Church for its divisions in denominationalism more than our laity? They are even impatient with it. They see it both from the standpoint of economics and efficiency. Well, we would say to the laity, right here in this War Emergency Campaign of our own denomination is the greatest hope for the future unity of the Churches that we have ever brought to you.



This is because we are pursuing this campaign with fourteen other Protestant denominations. Our Protestant Episcopal, Methodist, Lutheran, Presbyterian, Baptist, Evangelical neighbor is doing the same thing and practically at the same time that we are doing it. This is "working together." We can only hope to grow together, by working together. We all know that the great variance of the human mind will not theorize us together. We must live together in service first. Then we will begin to love one another and gradually grow to think alike. This is the only normal way to approach Church unity. *The thing for which our laity has prayed is wrapped up in just such a Campaign as this one.* It dare not fail. If it fail, then we are set back another generation in our progress toward denominational unity. This first great experiment must be successful, and we are all going to help it be.

We say, therefore, to practical people this War Emergency Campaign means more than dollars and cents. It means life—new life to our Church and to those who have honored us by sharing these things with us. Surely fourteen great Protestant denominations could not make a mistake when they are one in this great problem before us. The Holy Spirit of God must have guided them as He is guiding us. It is no waste of time and money to co-operate with Him in the service to which we are called by our Campaign leader and by the Spirit's guidance.—*W. Stuart Cramer.*

## EDITORIAL

### MERGER MOVEMENT PIGEON-HOLED

Last October, the *Christian World*, reporting a unanimous action of Ohio Synod, said: "Ohio Synod ordered its Board of Publication to proceed in its negotiations looking to the placing of the *Christian World* under General Synod's Publication Board and thus having, instead of a Synodical, sectional paper, a General Synodical paper, in which the REFORMED CHURCH MESSENGER and the *Christian World*, combined in one paper, will cover every part of the Reformed Church. This will mean that those who have been reading the *Christian World* will now have also all that is in the MESSENGER, and all the readers of the MESSENGER will be reading all that is in the *Christian World*, for they shall be one. All of this is contingent upon concluding certain contracts now in force and arranging necessary details, which will take several months. It is one part of the unification of the many agencies of the Church, under the direction of the entire Church, through Boards of General Synod."

At the recent meetings of Eastern, Potomac and Pittsburgh Synods, these bodies were advised that a conference had been held by representatives of the General Board, Ohio Synod's Board of Publication and the Central Publishing House (which has a contract to publish the *Christian World* until 1920), and that at this joint conference amicable terms had been agreed upon and signed by all present. These three Synods unanimously approved of the proposed merger which had been authorized by Ohio Synod and shared in the general expectation that it would be speedily consummated. The Synod of the Interior had met before the action was taken, and so could not be officially recorded, but judging from the personal letters received from pastors in that Synod, the sentiment there was quite as favorable as it appeared to be in the four Synods which had taken action, and it is, therefore, quite safe to say that the wisdom and desirability of this merger was quite unanimously agreed upon throughout the English Synods of the Reformed Church.

In view of the universal expectation, at least throughout the East, that such consummation would be achieved early this year, it is incumbent upon us to state that in a letter received from the Secretary of Ohio Synod's Board of Publication, we are advised that a meeting of that Board was held on January 8, of which meeting the General Board and its officers had no previous knowledge, and that in spite of the unanimous action of Ohio Synod, as quoted above from the *Christian World*, the Board had adopted a resolution to the effect that they "deem it wise not to proceed with the proposed merger of the *Christian World* with the REFORMED CHURCH MESSENGER because of certain contingencies involved and an evident change of sentiment in the Church relating thereto."

The MESSENGER is in no mood to find fault with the

action of Ohio Synod's Board. We have believed, and believe now, that the movement to merge the two papers was both wise and just. We believe that the merger would have made for the solidarity of the Reformed Church as perhaps no other single achievement could do. We simply want our friends to know that we did all that was possible to bring it about and offered terms that were more than generous. We are personally convinced that the action which halts the proposed merger is unfortunate, and based upon misunderstanding. But we obediently accept the judgment of the Church as it finds expression through our constituted judicatories and feel certain that we can endure the consequences at least as well as our friends of the *Christian World*. When the boy in school was asked the difference between consequences and results, he replied, you remember: "Results are what we expect; consequences are what we get."

In an explanatory letter from the Secretary of Ohio Synod's Board, who is also the present Editor of the *Christian World*, we are told that "The German Synods are reluctant to give up the *Christian World*, unable to see how the interests of their sections of the Church can receive the publicity they desire if it is to come through a combined paper. Also they feel that the good-will now so manifest in the encouraging transition from German to English in those Synods would be maintained by the common interest in the *Christian World*. It was also evident that their Board would not release us from the contract which has until 1920 to run. We still believe in the ideal of unification, but the insurmountable contingencies force on us the conviction that this merger, though very desirable, would at this time do violence to the very interests which we wish to promote thereby. We assure you of our hearty appreciation of your efforts in this matter, and your desire to promote the welfare of the Church as a whole by this proposed merger." We are thankful for these kind words, and are content to let the record speak for itself.

\* \* \*

### NO DEAD LINE

Our own time has frequently been called the age of the young man and the young woman. "Youth will be served." And it is said that the Great War has again been fought and won by the young. No one in his senses would seek to underestimate the opportunities and powers of youth. And yet, in a very real sense, these difficult days have provided a heartening revelation to thoughtful minds concerning the value of the counsel, the co-operation, and indeed the forward-looking virility of many who might have been supposed long since to have passed the zenith of their earthly career. How much of the thinking and planning, indeed of the most difficult sort of work, in this Great War has been done by those we were pleased to term "the aged"? Scarcely any of the supreme military leaders or



of the statesmen whose judgment prevailed and whose wisdom and enthusiasm dominated the critical situations could properly be termed a young man in years.

Although there still are some congregations foolish enough to look askance at a man who has passed the half-century mark and to consider him too old for the most effective service in the Gospel ministry, the world has been wise enough to follow the leadership of men who for the most part were considerably beyond that mark, some indeed having passed not only the threescore and ten, but even the fourscore allotted by the Psalmist. How it thrills one to think of France torn by dissensions more serious than most of us could understand, threatened by dangerous "defeatists" at home as well as the dreaded hordes of alien invaders, turning in a time of supreme exigency to her "grand old man" who is now nearing the fourscore mark in years, but who still has the vigor, the tenacity, the unconquerable will, to achieve the most marvelous results. Let the leadership and accomplishments of a man like Clemenceau put to shame those who would shelve the old men of our generation as outworn and useless. And let such names as Foch, Joffre, Petain, Haig, French, Pershing and Sims among the military leaders, and Poincare, Lloyd George, Orlando, Roosevelt and President Wilson among statesmen cure us of the false notion that men above fifty lose the prowess of leadership.

One could turn to-day to our own Church and be similarly impressed with the great value of the service that is still rendered to us by men and women who have crossed what some have been too ready to denominate "the deadline." Such a line has always existed only in the imagination, except in those cases where weak characters have accepted the erroneous appraisals of the multitude and permitted themselves to lose their grip on life because, forsooth, so many folks said that the old are useless and only in the way. There is no institution in the world that should so gratefully and so genuinely appreciate the value of experience, the gathered wisdom of long, faithful service, as the Christian Church. And it is no less pitiful than trite to say that our failure to measure up to this privilege has been one of the justest indictments against us. As a stimulus for those in danger of pampering themselves and losing their grip on life's activities we recommend the reading of the following tribute to a great Philadelphian, which recently appeared in the *Evening Bulletin*, of this city, under the caption, "Age Cannot Wither Him":

"A prominent Philadelphian, well below the Psalmist's first limit of years, refused recently to undertake a rather mild piece of helpful work for humanity on the ground that his age and other activities forbade. To many his justification seemed ample, but that sort of philosophy does not appeal to at least one of our best-known citizens. At midnight last Sunday, after fourteen hours of strenuous work in connection with his Church and University, Dr. Russell H. Conwell, aged seventy-seven (next month), stepped aboard a train to undertake a 10,000 mile lecturing trip in less than six weeks, during which he will talk once or twice every day and bring home many thousand dollars for his institutions. Dr. Conwell is one of the richest men in the world. He has only to open his mouth and his words turn into gold, but none of it ever attaches to his fingers. Think of this, you youngsters of sixty or less, who are now preparing to go to Florida or California to take 'a much needed rest!' Think of the man who was shot to pieces on the battlefield before you were born and who to-day rivals any man in the world not only for his past achievements, but his present energies! Think of him and be ashamed of your own laziness.

"Almost any healthy young man can do the same in kind. It is cowardly to say that you are handicapped, or circumscribed, or have no ability. *God gives most men a chance to make good in large degree, but few want to work hard enough to succeed.* Young Dr. Conwell, in the next few weeks, will talk to 100,000 men and women and make them better, and will return 'to plunge into hard work.' In

the face of this, what man dare say he is too tired to work for humanity?"

\* \* \*

## A GREAT VICTORY

In spite of all the attempts of the "Wets" in America to look cheerful and to belittle the marvelous triumph of the temperance forces in the adoption of the Federal Prohibition Amendment, there can be no question that this was *one of the most remarkable movements of modern times*, which has amazed beyond measure all except the choice few who walked by faith. Secular papers are referring to it as the "Great Dry Mystery" and are saying that the country has never witnessed so strange a political phenomenon. "It is," writes one of these journalists, "as if a sailing ship on a windless ocean were sweeping ahead, propelled by some invisible force. The whole process defies analysis or explanation. It is one of the marvels of political history." It is not too much to say that even the great majority of Church members have been startled at the swiftness with which this Amendment has been pressed to ratification.

Undoubtedly, the greatest factor in bringing about this beneficent result has been the patient and persistent seed-sowing of devoted spirits who long since believed that this could be accomplished and that *anything which ought to be, can, with the help of God, be made to be.* "The only difference between the possible and the impossible," says Lady Aberdeen, "is that the impossible takes a little longer." What seems to be the impracticable and visionary becomes after a while natural and inevitable when we have the faith and fidelity to co-operate with God. Of course, based upon and arising out of the moral sense of the people, there has been the growth of a sober judgment that the use of alcohol as a beverage is social, industrial and economic waste. The upheaval caused by the war has greatly hastened this consummation, but it had an ever-deepening conviction with regard to the folly and iniquity of the rum business to build upon, as well as the experience of a constantly growing section of the country which demonstrated that the closing of the saloon is a blessing.

Desperate efforts will doubtless be made to emasculate the Amendment and to destroy as far as possible the practical value of this extraordinary triumph, but we need have no fear that America will in the coming years be cursed with an institution as wicked and dangerous as the liquor traffic of the past has proved itself to be. As the new Governor of Pennsylvania has said: "It's the greatest disciplinary movement a people ever inflicted upon itself." No specious considerations of so-called "personal liberty," nor of "financial expediency" justified the further toleration of a business that pandered to the vices and weaknesses of mankind. "I'd rather sweep the streets of a city," said Dr. John Hall, "than brew that which brews sorrow and shame!" We do not believe that all the "liquor money" which the toolish dealers are willing to spend to circumvent Prohibition can prevent the extraordinary revolution in social life and habits which is bound to come from the closing of the dram-shops. It is truly a great victory for the Christian Church, for every American home. Let us therefore sing "Hallelujah" with thankful heart, and then get ready for the next battle in the continuing war against intemperance in every form. We will be in an infinitely better position to wage the war, now that this bad business is outlawed and the flag we love is no longer to float over licensed saloons.

\* \* \*

## WANTED: TEAM WORK!

We have often emphasized the necessity for co-operation, an *esprit de corps* which spells mutuality and the utmost unselfishness. Some have dared to say that the Reformed Church has not only never exhibited such teamwork, but that we have given few evidences of our willingness to do so. We are not among those who are willing



thus easily to despair, but we do know that *there is no institution under Heaven in which you can have team-work unless you have a team that works.* And it does seem as though this War Emergency Campaign provided just the "emergency" to prove that when we work together as one man we cannot fail. It is a cause that should appeal to every drop of red blood in our veins. If it does not appeal to you, you'd better have your blood examined. It is not very inspiring to contrast what we as a Church have expended on our soldier and sailor boys with what other denominations have done. Surely self-respect as well as the

compulsion of duty urges us to do our part now. And who does not thrill at the thought of bleeding France and ravaged Belgium, freed now from the cruel invader, but prostrate and poverty-stricken and pitiful in their need! How can the heart of a single man, woman or child in the Reformed Church fail to respond to the leadership of our inspiring Director, Dr. Isenberg, and say: "*Here am I; count on me!*" How good we will all feel if pastors and people give such a magnificent exhibition of team-work—and *how it will bless us as a Church and fire us for the glorious achievements of the new age!*

## COMMUNICATIONS

### THE CHURCHES OF FRANCE AND BELGIUM

BY DR. CHARLES S. MACFARLAND,

*General Secretary of the Federal Council*

It is obvious that France will rise out of this war a powerful nation, with tremendous moral influence in the world of nations. Therefore the religious life and institutions of France are of great significance to Europe, to the Christian world at large and in many fields of missions.

If I am not mistaken, and I feel sure that I am not, there is going to be a significant change of attitude towards religion and religious institutions on the part of the national leaders, publicists and of the Government itself. These agencies, instead of taking a neutral attitude, in place of a restraint which forbids expression of sympathy or encouragement for any form of religion, will take the

very different course of expressing sympathy towards all forms of religion. They will not adopt or recognize a religion, but will recognize and encourage religion.

In the new, vital and warmly sympathetic relationship arising out of the war, America and France are going to influence each other's life deeply and this cannot fail and must not fail to include their religious life.

There are three elements in France, a large body of Roman Catholics, a small body of Protestants and a large "third party" whose magnitude it is difficult to estimate, which is seeking light.

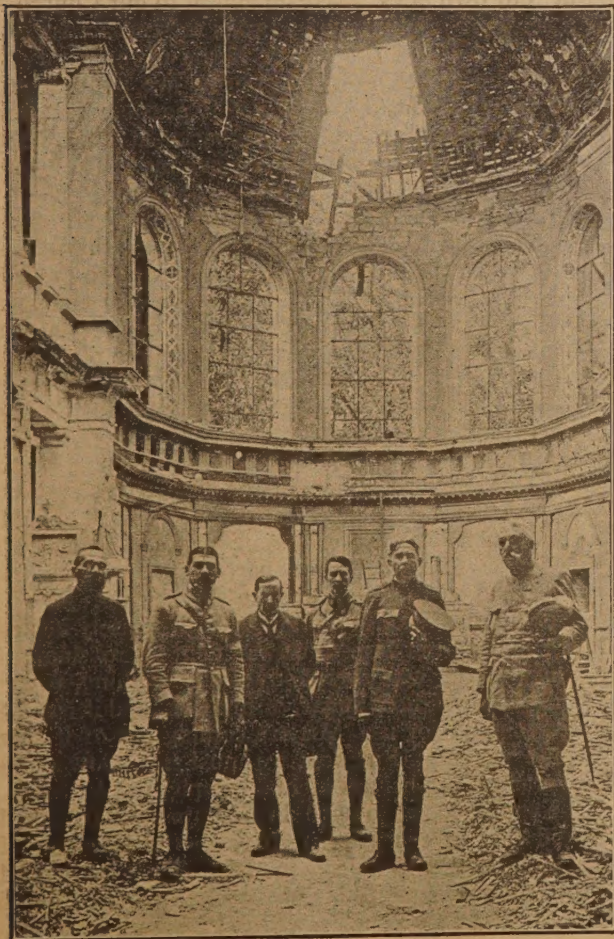
#### THE PROTESTANT CHURCHES

The Protestant Churches are relatively few in number, but have an influence tremendously disproportionate to their numbers. This is due to the personal strength of their leaders. In official and commercial circles they are always strong and often dominant. They are a power in community life. Therefore, it is by no means an adequate mode of estimating Protestant forces to do it by numerical calculation, especially when we keep in mind what I have called the "third party" in France.

The Protestant Churches have a certain conservatism and want of constructive method and action, this being incident to a group who for centuries have been on the defensive and have had to maintain their existence by close and often eclectic organization. They are thus not so strong among the common people as they are in what may be termed the higher circles. Their present temper and methods are probably subject to some considerable transformation. They have, however, a history, traditions, an apostolic succession, a power of personality and a clear grasp of fundamental religious principles, with an adequate numerical force, to make them the foundation of a great religious structure in France.

The war has weakened their material resources, but has served to strengthen their vital spiritual principles and life. They constitute in large measure the soul of the nation. Undoubtedly, like religious institutions the world over, they are under process of many changes, and I feel sure they are ready to pass from a conservative defensive attitude to a constructive evangelical development adapted to the modern social conditions and life of France.

This lays a great opportunity before American Christianity and involves a profound obligation. Whatever we do must be constructive, and not offensive or destructive. But I have no hesitancy in saying that France should be as open and free in her religious life as America. To assume that a mere matter of numerical proportion should determine the religious life of a whole people is no more



Dr. Macfarland and French Officers in a Ruined Church at Verdun



sensible in relation to France than it would be in relation to America.

Constructively, openly, in a spirit of charity and goodwill to all men and institutions, it is the duty of the American Churches to help their brethren in France, to assist in the rebuilding of the destroyed Protestant temples, to help them build up before the eyes of the French people those principles of freedom and democracy in religion which we ourselves cherish for ourselves.

Three of the constituent bodies of the Federal Council of the Churches of Christ in America have related bodies in France, the Methodist Episcopal, the Baptist and the Lutheran Churches. There are equally close affinities of polity and form of doctrinal expression between the various Reformed bodies in France and several of our constituent denominations.

These bodies in France are federated in an organization which is increasing in its vitality. Protestant life in France has been weakened, as in America, by the excessive number of denominations. This is, however, increasingly recognized. If what we are to do in France is to have an effect upon the life of its people, it must be done without the confusing shadows of apparent or real divisiveness. There are multitudes of what I have called the "third party" who are looking for the light of those fundamental principles of freedom and democracy exemplified in the Protestant religion. If it can be objectified before their eyes clearly, they will recognize it.

There are thus these various religious bodies in France.

To strengthen religious life in France we must strengthen them as they are constituted. We cannot reconstitute them. It will be natural and, indeed, appropriate that the corresponding bodies in America will wish to establish especial relations in France with their sister Churches of similar form. But let it be done through joint and common consultation and plan. The religious bodies and the Federation in France are ready for such procedure.

There are two Protestant bodies in Belgium, the National Church and the Missionary Church. These Churches are associated closely with the French Churches and should be included with the plans under consideration. All that I urged regarding France, perhaps in lesser degree, is true of Belgium, or, in any event, should be made true.

Indeed, there is just a little danger, in the new relationships between the two larger nations, that little Belgium and the days of 1914 may be overlooked.

God has set before America an open door in France and Belgium. Other agencies, including interests social, educational and philanthropic, are seizing the opportunity for service to these nations and are already on the field. They are preparing the way for the Churches.

We have, on the part of the Churches, an opportunity for consecrated Christian statesmanship and service, calling for our earnest prayer, our deepest thought, our wisest and most effective action. Such are my most profound convictions.

## THE URGENT APPEAL

BY THE REV. CHARLES E. SCHAEFFER, I. D.

The War Emergency Campaign conducted at present under the leadership of Dr. J. M. S. Isenberg makes an appeal to every member of the Reformed Church which no one can escape. It appeals to every sentiment that has been brought to the fore in the world conflict through which we have just passed. It is an appeal to patriotism, to loyalty, to the spirit of unselfishness, to brotherhood, to religion, and to all the finer and better instincts of the human spirit.

The appeal is of a two-fold character, or rather involves two main objects. One is in the interests of a stricken people across the sea in Europe; the other is in behalf of our own boys who have so nobly fought, and of whom we are so justly proud.

The story of the devastation and havoc that have befallen the Protestant Churches of France and Belgium has frequently been told. Doubtless the heart-rending facts and conditions have not been fully depicted. Reports as to the extent of the destruction of Church properties vary, but they all agree that the loss is stupendous and that unless immediate help from the outside comes to these people the cause of Christ and particularly of Protestantism must suffer beyond measure and may never be re-established upon its former basis. This would be a calamity which would in a great measure nullify the movement of the Protestant Reformation in these countries for almost 400 years.

*There is no denomination in America to whom this appeal comes with greater urgency and force than to the Reformed Church in the U. S.* Most of the Protestant Churches of France are of the Reformed faith. As a denomination we point with pride to John Calvin as one of the Reformers to whom the Reformed Church owes a lasting debt of gratitude. He was a Frenchman. Many of the members of our Church in this country are descendants of French ancestors. Study the list of our ministers and see how many of them bear French names. These Reformed people of France belong to our own household of faith. If no other motive would challenge and compel us to give liberal sums to help them in this hour of dire need, this one should. Other denominations that

have no such historic and household connections are responding in liberal fashion, and we shall never be able to hold up our heads and feel guiltless if we seek to evade this responsibility and allow this opportunity to pass.

But "our own boys" make an appeal to our Church. We felt a sense of joy that we had sons to send across to fight for democracy and the higher ideals of humanity. We followed them with our prayers and we poured out our money in lavish fashion to make it possible for them to fight. But now they are coming back—at least the great majority of them. Some are not coming. They sleep in "No Man's Land" and "dream of battlefields no more." It will be many months before all our boys are demobilized. We need to look after them during this decidedly critical period in their experience. We need to guide them back into favorable fields of occupation and enable them to find themselves in the midst of the new social, industrial and moral conditions in which they are placed. This may extend over a period of two years or more. The modest sum of \$25,000 is scarcely sufficient for this highly important and urgent task.

The appeal comes to every member of the Reformed Church. A few rich men in the Church could pay the \$110,000 asked for in the Campaign. But it would not be doing justice to the vast rank and file of our people. Everybody wishes to have a part in the campaign. We have learned in this war to hate the slacker. We fairly despise the man who is willing to hide himself behind his brother and permit him to do the fighting for him. Consequently in the war everybody did something, even if it was only to go without sugar, or luxuries, and it was wholesome discipline for us. We are coming out of it stronger men and women. But now we must not allow ourselves to revert to a pre-bellum mental or spiritual attitude.

The appeal comes to us to do more than we are asked for. We did that in every other drive in the interests of the war, and we did it with a hurrah. We experienced the joy of triumph along the whole line, not only of our fighting, but of our giving as well. It would be a sad and strange set-back if we were to fail in this drive. It would weaken our morale from which we would have difficulty



to recover. But we dare not fail. We cannot afford to fail. The broken, battered, demolished, devastated Protestant Churches of France and Belgium are crying to us: "Come over and help us." The boys, our boys, those still in France, and those in the various camps and cantonments in this country appeal to us to help them to readjust themselves to the new order which they have rendered

possible by their chivalry and bravery. Our own consciences, purified and sanctified through suffering and sacrifice, through a vision of new ideals and higher impulses, call to us from within to answer this appeal with an offering that will be commensurate with our gratitude and with the needs of the situation at home and abroad.

### A TEST AND A TESTIMONY

BY PROFESSOR THEO. F. HERMAN, D. D.

The military conflict has been won triumphantly. And, under God, our success was due to two causes—to the unity of command under General Foch, and to the spirit of the troops. They trusted their great leader and they understood the issue. Therefore they were invincible.

We began our War Emergency Campaign under happy auspices. At the very outset we have that absolute unity of command which the Allies purchased at so great a cost. Dr. J. M. Isenberg, our Generalissimo, represents the entire Reformed Church. He was chosen by the representatives of every phase of Church work and from all the spheres of Church life. Moreover, he possesses the full confidence of every section of the Reformed Church, as one peculiarly fitted, both in head and heart, for leadership in this Campaign. Rarely has an important task been assigned to a man with such perfect unanimity, and with so utter a lack of mental reservation or secret misgivings. We all believe that Dr. Isenberg is our Foch and that he can lead us "Over the Top"—

*Provided, the vision of his troops matches that of the Allied Armies. That alone will give them the spirit of venture which we need for this enterprise. And that alone will insure the victory.*

Does the Church clearly see the issue in this Campaign? It means vastly more than raising a definite sum of money for most worthy and necessary objects. That, of course, is our intention; even as it was the intention of the Allies to thrust the armies of the Kaiser out of Belgium and France across the Rhine. But their motive was other than that; incomparably greater and nobler. It was to establish righteousness upon the earth and deal a death-blow to the spirit of the jungles. Our motive, too, must be nobler and greater than merely to secure \$110,000.

Back of each specific object of this Campaign stands the grinning spectre of the war. The money is for the

healing of its cruel wounds. And behind that spectre stands the spirit of evil that summoned it from the pit. We have dubbed it militarism, materialism, Kaiserism. But its oldest name is still the best. It is *Sin*! The sin of selfishness that makes men brutes and that prevents them from becoming brothers. And now since the military combat is ended, that great spiritual and moral conflict with sin confronts us with new urgency and with an unparalleled opportunity.

That is our *real* Campaign for which all the Churches are girding themselves. The world has now been made kaiserless by military weapons, *but only spiritual weapons can vanquish Kaiserism*. It is a spiritual battle, even greater and graver than the martial conflict now ended. It is the moral equivalent for the war. Upon its issue the immediate future hinges for weal or woe. To win it, the Church of Christ must be willing to pay the price, in service and sacrifice, that the allied nations paid to curb the Kaiser. Are we ready to do that? Can we do now, for Christ's sake and for the promotion of His Kingdom, what we have been doing so gladly and richly for the allied cause? Can we match our gallant boys in vision and venture, who went "over the top" and "across the bar"?

*These questions will be answered by the result of the War Emergency Campaign. It is a test of our sacrificial spirit. And it will be a testimony of strength or weakness.*

And I have no fear of the result of this Campaign. Tested, our Reformed Church people are never found wanting. Let us but see to it that we test not merely their purses, but their personal devotion to Christ and His cause. Then we shall gain a glorious victory, like that of the Allied Armies. And our success will be a testimony to ourselves that we are ready to do greater things than these.

Lancaster, Pa.

### GRATEFUL HEARTS WILL ANSWER

MRS. LEWIS L. ANEWALT

In trying to add a word to the plea for the success of the War Emergency Campaign—"Thankfulness" is the one word that keeps ringing in my ears. Thankfulness, because, while hundreds of Churches have been destroyed in France and Belgium, our own Churches remain as beautiful as ever. We, who have been able to worship in our beautiful Church buildings, should remember how many have been denied this privilege. Who does not believe that, but for the brave, determined stand made by our Allies in France and Belgium, the war would have been carried into our very midst? Then *do we not owe them every help that we can give them?* Sending our sons was not enough. They have lost sons, homes, Churches, towns—everything that makes life worth living. In this spirit of Thankfulness I am confident that gifts will be given so

liberally that we will be sure to go "over the top." There are few people who have not had messages from our boys in France telling of the terrible destruction in the war-stricken countries. Many times only one room in a house was left to give shelter to a family. More often there was nothing but a heap of stones to mark the home where once a happy family lived, or a Church where these God-fearing people worshipped. Have these people not suffered enough; must the Belgians and French go back to their heart-breaking task of reconstruction without the moral and financial support of thousands who have lived in their protected homes and who have enjoyed the uninterrupted privilege of worship?

Allentown, Pa.

### THE WAR EMERGENCY CAMPAIGN MUST SUCCEED

BY THE REV. CARL H. GRAMM

Every member of the Reformed Church should get back of this Campaign because

I. *It is opportune*. Christians should be ready at all times to do good. There never was a time when more

good could be done than just now. The reasons are so self-evident that it is not necessary to dwell upon them at length.

II. *It is Scriptural*. The Apostle Paul urges us to "do



good, especially to those of the household of faith." This is the Church's supreme opportunity to show in an eloquent way what she means in practice by her confession, "I believe in the communion of Saints."

III. *It is Imperative.* It is especially imperative for Churches of the Reformed faith. To be found wanting in this task will be an everlasting disgrace which history can never justify. It is not merely urgent, but obligatory,

as far as the Christian conscience is concerned.

IV. *It is Possible.* The world has been taught to give money liberally. If money can be given for destruction, in times when it is necessary, why should not money be given even more liberally for re-construction, which is always more necessary.

Where there is a Will there is a Way.

Reading, Pa.

## THE WAR EMERGENCY CAMPAIGN

BY THE REV. EDWARD S. BROMER, D. D.

There are many reasons why the War Emergency Fund should be raised promptly and with enthusiasm. The condition of the French and Belgian Protestant Churches alone should be sufficient. The same is true of the need of supporting the soldiers and sailors during the trying period of peace making and demobilization. It would be a crime to cease our activity now. It is quite right also that our co-operative work with other Protestant Churches of the Federal Council of the Churches of Christ in America should hold a prominent place.

There is, however, a special reason why we, as the Reformed Church in the United States and also the Reformed Church in America, should find this War Emergency Fund a spontaneous outlet for our natural enthusiasm and loyalty. The history of French and Belgian Protestantism is of our very life and blood. It is said that more than three-fourths of the Protestant Churches in France and Belgium are Reformed. It was the great emigration from the Palatinate that laid the early foundation for our own Church in America. The expulsion of the Huguenots from France scattered our French brethren throughout England and America. The relation of the Protestant Churches of Belgium and Holland to the Puritans is well understood. Indeed, when we consider the whole Protestant movement in France, the Netherlands and England, we only begin to realize how much we are indebted for the form and spirit of our civil, political and religious institutions to the earlier struggles of Protestantism in France, Belgium and Holland. These trying days of the great armistice have already revealed the fact that the antithesis of autocracy and democracy is not the only factor

in this great world war. Deeper still than this political antithesis is the economic antithesis of industrial imperialism and democracy. Both these antitheses are but manifestations and applications of the spirit of religious liberty as revealed in the development and progress of the Swiss-Reformed branch of the Reformation.

The natural outlet for our enthusiasm and our real point of contact with the great vital forces of the present great world-crisis and world-decision for democracy are found in the constructive development of political, civic, economic and religious freedom. Nor is it strange that on the fields of Flanders the blood of the democratic nations should mingle as the real results of the earlier struggles are now being realized. As a Reformed Church our face is set toward freedom and righteousness. It is our duty to help maintain the heroic Protestant Churches of Belgium and France. Let us do it as a united Church. The time is coming, when the democratizing of the nations of Central Europe is assured, that we must answer the call of a Bohemian, Hungarian and German Protestantism in the same united spirit. Let us not deceive ourselves. The spiritual issue of the Protestant Reformation of the sixteenth century must realize itself in the political, social and economic freedom and the social justice of a safe democracy. So let us enthusiastically raise the War Emergency Fund and then be ready in the special meeting of General Synod to raise our standard, together with a united Protestantism, for an aggressive missionary Campaign adequate to the great opportunity now before us.

Greensburg, Pa.

## WHY WE MUST WIN

BY THE REV. C. E. CREITZ, D. D.

We must go "over the top" in this Campaign, First, *for the sake of the cause.* Protestantism in France must be saved. It is, to say the least, as important to reconstruct the religious forces of the country as to restore her devastated fields and cities.

And surely we are not going to forsake "our boys," now that the war is over. Many of them are now fighting for their souls instead of fighting Germans, and in this warfare they need the help of the Church perhaps more than ever.

Second, We must win *for our own sake.* Failure will weaken, success will strengthen us. As a denomination we cannot afford to "fall down." We need desperately the optimism and hope and encouragement that success will bring, for the still greater tasks that lie ahead of us.

Third, We must win *to hold and merit the respect and confidence of the rest of the Churches.* The Churches of this country are moving together in this Campaign, and if we fail, the others will want to know why. Could we give a satisfactory explanation? Our task has been set. Let us perform it like men.

Fourth, We must win *to show our loyalty and patriotism as a denomination.* This is the first really denominational project that has been assigned to us in connection with the Great War. Can our patriotism stand failure?

By uniting the prayers and the hearty co-operation of the entire Church with the zeal and consecration and intelligent effort of Director Isenberg and his associates, success is assured.

Reading, Pa.

## "IF"

BY THE REV. OSWIN S. FRANTZ

If your Church had been shelled and destroyed almost beyond recognition, her members impoverished by the destruction of their own property and many of them killed

by the incidents of war, your pastor exiled and others among the most capable leaders in your congregation disqualified for leadership for one reason or another—if this



were the condition of your Church, would you appreciate help from some of your more fortunate Protestant friends?

If your boy were in the service of his country, several thousand miles away from home, among strangers, often surrounded by manifold temptations, would you want the Church to lend a hand to help make him comfortable, happy, and, above all, safe from the onslaughts of evil?

If you would, don't you think others in these circumstances would appreciate having this done for them? Remember the command, "Do unto others as you would that they should do unto you."

The War Emergency Campaign is on for this purpose. It is an effort on the part of the Protestant Churches of America to help the bleeding and impoverished Protestant Churches of Belgium and France re-establish themselves.

## WAR EMERGENCY CAMPAIGN

BY THE REV. ABNER S. DECHANT, D. D.

The challenge of this Campaign is very simple. A few miles from where I write there is a fine old Church building in splendid repair, surrounded by the best kind of farms, well cultivated and well groomed. The farmers are competent and happy. A few of the members work in town at good wages and every one is prosperous. If that Church building were destroyed the members would at once rebuild, and the new Church would be more substantial and more beautiful than the present one, while the membership would be more devoted than before.

But, if the Church, every house and barn and hog-pen and shed had also been destroyed, if every apple tree, pear tree, cherry tree and grape-vine had been cut down, fences burned, the whole farm full of shell-holes; if all

Their cry is pitiful; their need is pressing. Ours is the privilege to help. The Reformed Church is expected to raise \$75,000 for this project.

The same campaign is to provide \$25,000 for the National Service Commission of the Reformed Church to enable this Commission to continue its excellent service rendered to our boys during the past year. The Church will no doubt want this Commission to do its very best for our boys so long as there is a single one in khaki.

And \$10,000 for the great work of the War-Time Commission of the Federal Council is assuredly a small enough sum for a service that has proved so useful. Should we not have the right to count on every member of the Reformed Church to help win a campaign so necessary as this?

the younger men and middle-aged men had been killed or wounded, and all the young women and middle-aged women carried off or wounded, no one left except the grandparents and little children, the town wiped out and insurance companies bankrupt—how then could the Church be rebuilt? Just that is what is before the Protestant Churches of France and Belgium.

While the people are busy rebuilding their homes and getting the land in order, American Protestantism says, "We will help you with your Churches." It means more than the dollars we send—it means rejoicings of the soul, the encouragement of their religious impulses, the inspiration under which alone they will have strength and courage to meet their other obligations.

Hanover, Pa.

## OUR CHURCH AND THE HUGUENOTS

BY THE REV. JOHN BAER STOUT

The term "Huguenot," signifying oath-bound, was applied to the adherents of the Reformed faith in France during and since the Reformation period. The Reformed doctrine, under the leadership of Le Fever, Farel, Calvin, Coligny, and Beza spread rapidly throughout France, and it seemed for a time as if the Empire would become Protestant. The rivalry between the several political factions drew the Huguenots into the political wars which devastated France for almost a century. At midnight, on the 24th of August, 1572, when many of the Huguenot leaders were gathered in Paris to join in the festivities of the marriage of the King's daughter to the young Protestant prince, Henry of Navarre, the King gave orders that the Reformed be destroyed, and soon the streets of Paris ran with blood. Other cities followed the example of Paris and within a week 100,000 Huguenots had sealed their faith with their blood.

The story of the heroism and devotion of the Huguenots amid the most bitter and terrible persecution has been termed the most beautiful page in the history of Protestantism, a page illuminated with noble deeds and glorious victories like those of Conde, Coligny, Jeanne D'Albret and Henry of Navarre; but the text of it is written in blood. Truly they were, as they styled themselves, "The Church Under the Cross," and on their National Synod's seal they displayed the "Burning Bush," which "burned but was not consumed, because Jehovah was in the bush."

In 1598 they secured religious toleration, but this was again denied them in 1685, and a most inhuman program of persecution was inaugurated. In the

Cevennes district four hundred towns and villages were reduced to ashes. Though they were forbidden to leave the empire, more than 400,000 escaped to the neighboring Protestant lands. There is perhaps a closer relation between the Edict of Toleration of 1598 and the Declaration of Independence than many of us realize. Our own historian Bancroft has declared, "He who does not revere the memory of John Calvin knows nothing of the history of America."

Many of the persecuted Huguenots of the old world found a haven of refuge in the New World. They were the first Protestants to preach the Gospel in the Western Continent, and to engage in missionary activities among the Indians. Their settlement extended from the Gulf of St. Lawrence to the Bay of Rio Jernero. They did not remain French Americans, but became the promoters of liberty and charity in their new home. Faneuil Hall of Boston, the Cradle of Liberty, Gallaudet College, the first institution of higher learning for deaf and dumb in the world, Bowdoin College in Maine, and Roberts College at Constantinople, are notable Huguenot monuments.

The first continental congress was opened at Philadelphia with prayer by a Huguenot pastor, the Rev. Jacob Duche. Three of the presidents who presided over the Continental Congress were Huguenots, namely, John Jay, H. Laurens and Elias Boudinot. Other prominent Revolutionary Huguenot names are: Paul Revere, Francis Marion and Andrew Pickens. From the Huguenot families of Pennsylvania there came during the American Revolution one President of Congress, the first treasurer of the nation, one Major General,

one Brigadier General, sixteen Colonels and an equal proportion of officers of lesser rank. The two popular naval heroes of Spanish American war were Schley and Dewey, both of Huguenot extraction. The two immortals of the average American boy are General John J. Pershing and Charlie Chaplin, both of Huguenot origin.

In our own Reformed Church we find many Huguenot names. Many have been Germanized or translated so that their French form is no longer discernible. LeShair has become Leshar; Chappelle, Schappel; LaFleur, Leffler; Ranc, Ranek; Beauchamp, Bushong; LeBeau, Lebo; Micholot, Mickley; DeLaux, Laux; LaRose, Larish; Voturin, Woodring; Vesqueau, Wesco; Girardin, Scharadin; Beyer, Boyer; Reyer, Royer; Perdeau, Barto. Other names have lost their French form by phonetic translations; thus Chateau has become Shadow; Baudemon, Boatman; Billeaux, Billow; Jacques, Jacks. Some names are now written in their German or English equivalent. Tonnelier is Kieffer in German, and Cooper in English; and Pierre is Stein in German, and Stone in English.

It is claimed that fully one-third of the Colonial membership of our Church were of Huguenot origin. In Maxatawny, Berks County, Pennsylvania, Levan (a Huguenot) gave ground for a Church. In the same township, in 1759, Peter DeLong, Jacob Scharadin and Andreas Hawk, three Huguenots, gave three acres of land to be used for Church and school purposes, "as long as the sun and moon shall shine and the waters run down to the sea." In Oley, Berks County, in 1734, John Leshar, a Huguenot, conveyed land to Gabriel Boyer and Casper Griessemer, both Hugu-



enots, "in trust for the society of Christian people in Oley." The first large bequest to the Theological Seminary, now at Lancaster, came from a humble Huguenot farmer, David Kieffer, of Oley. Other prominent Huguenot patrons of the Seminary have been the Laux and Santee families. The mother of our first Foreign Missionary, Schneider, was of Huguenot origin, as well as the mother of Dr. Christopher Noss; Bucher and Gerhart are also Huguenot names. Among the missionaries of the Dutch Reformed Church the Huguenot names of DeForest and Zwemer stand out prominently.

Taking the Almanac of our Church and rapidly running down the list of ministers we recognize the following Huguenot names: Baer, Bartholomew, Bickel, Brendle, Bucher, Bushong, DeChant, DeLong, Donat, Dundore, Frantz, Gerhard, Griesemer, Gutelius, Hay, Hillegas, Hawk, Huyett, Kieffer, Kuntz, Kresge, LaMar, LaRose, Lefevre, LeVan, Loucks, Mickley, Ranek, Royer, Rupp, Shuey, Stahr, Stein, Wotring and Zerbe. Undoubtedly a closer inspection would greatly augment this list.

All honor to the exiled Huguenots who came to America and helped to lay the

foundation of a free Church and a free State. But still greater honor to the Protestants who in their homeland endured and survived three centuries of persecution, and who again, in this our day, have displayed a heroism and a faith that matches if not surpasses that of their fathers. My dear reader, it is from our own kith and kin, and from the brethren of our own Reformed faith that this appeal for help comes. In the language of the Apostle Paul: "As we therefore have opportunity, let us do good unto all men, especially unto them that are of the household of faith."

## HOME AND YOUNG FOLKS

### A LABOR OF LOVE

By W. J. Wiest

#### PART II. A GOSPEL OF SERVICE

The Rev. Mr. Splicer preached many sermons that touched to the quick, awakening his members to a live sense of their Christian duty and responsibility. But surpassing all his masterly discourses in point of pathos was the heart-to-heart talk which he gave at a gathering of the organized Adult Bible Class of his Sunday School. His remarks were a recital of the beginnings of his ministry at Fair Hill and revealed the depths of humility to which a servant of the Most High God will condescend that he might "show himself approved."

In entering upon his pastorate he had joined the Ladies' Aid Society, as he united with every other activity of the congregation, of which he was not already by virtue of his office either a member or chairman ex officio. Through the volunteer work of willing hands a commodious social room was fitted up in the basement of the Church. The room was lacking in equipment, and as one of the purposes of the room was to hold festivals and suppers, among the items of furniture needed, of course, was a stove.

The heart-to-heart talk, already referred to, spoken at a simple luncheon held in the Church basement,—while the assembled group was quite unaware that a serious conflagration known as the Big Fire was raging in the downtown district, illuminating the night as with the light of day,—brings to us the story of that stove. To give the story in Mr. Splicer's own words:

"I was passing a hardware store in front of which I noticed a cookstove that attracted my attention, and pausing I inquired of the dealer, 'How much for the stove?'"

"The hardware merchant replied, 'That stove, you will notice, is second-hand, but in good repair. If you really need a good stove for your kitchen you may have it for fifteen dollars.'"

"No, I'm not looking for a stove for the parsonage, for we have no parsonage," I said. 'I'm looking for a stove for the basement of the Church so that the ladies can hold benefit suppers and also prepare themselves a cup of tea on a Wednesday when they meet to quilt.'"

"Well, if that's the case," spoke up the dealer, 'I'll give you the stove as a present for the Ladies' Aid.'"

"Then you may deliver it as soon as convenient," I told him; and when I asked him of the price included delivery, he said, 'O yes, certainly.'"

This was the beginning of the equipment, and soon after a complete outfit of

dishes,—plates and cups and saucers,—made their appearance as the gift of Brother Hartman, a generous member of the flock.

The next step was the preparation for the annual sauerkraut supper. And here's the pathos: It was Rev. Mr. Splicer's open confession that he borrowed an old horse and wagon from his friend, Dan Jefferson, and went around the neighborhood begging cabbage to convert into kraut.

Liberal hearts responded with choice heads of cabbage, and soon the kraut-elect was stored in a barrel in a corner of the Church basement to await maturity; and take it from a professing Christian, if there can be anything less angelic in a Church than the aroma of ripening sauerkraut, the beast has not yet been named!

Such is the story of the preacher, the Ladies' Aid, the stove and the kraut. And while the minister's active interest in the process was not in keeping with the dignity of the high calling of an ambassador of Jesus Christ, it was at the same time a noteworthy example of humble service; a labor of love, of the quality of love that knows no indignity, but "beareth all things, endureth all things—and never faileth."

(To Be Continued)

#### REMINISCENCES OF THEODORE ROOSEVELT

(We believe that "Messenger" readers will be glad to see the following letter, written by one of the most consecrated elders of the Collegiate Reformed Church in New York City to the "Christian Intelligence.") It is proper to add that in the Reformed Church on the East Side, to which reference is made, no man gives so much time to the beautiful ministry among those people as the writer of this letter, a business man of wealth and culture who has "eternity in his heart" and who has rendered a wonderful service in that parish, formerly in charge of the lamented Dr. Fagg, and of which Rev. Mr. Romig, formerly of our own Church, is now pastor.)

In view of the lamented death of Theodore Roosevelt, our foremost citizen, in whom greatness and goodness met together, the writer is prompted to recall the pleasant interviews he had with him when President of the United States.

Mr. Roosevelt was received, on confession of his faith, into full communion of the Collegiate Reformed Dutch Church of this city on December 2, 1874, and died in her communion. He attended with his family at the Church at Forty-eighth street and Fifth avenue and was a member of the Sunday School connected with that congregation.

In one of the interviews with the President at Washington he stated that when he settled in Washington as Vice-President of the United States, finding there no congregation of the Reformed Dutch Church in America, his ancestral Church, he decided to attend Grace Reformed Church, which was one of the Churches of the Reformed Church in the United States, located at Fifteenth and O streets, as being the denomination nearest to his own, notwithstanding the fact that pressure had been brought to bear upon him by other bodies to attend their services. Mr. Roosevelt added that in his opinion the Reformed Church in America and the Reformed Church in the United States constituted a type of Church which was peculiarly adapted to the American people and, therefore, ought to be encouraged in every way. At that time Grace Reformed Church was a very small affair situated on the rear of a lot, but owing to the President's constant attendance and interest, funds were secured and a handsome building erected on the site. When this was dedicated the President made a gift of the chancel chairs and the reredos and altar were given by the writer.

On another visit in regard to Church matters, upon arriving early at the Executive Mansion, the writer found that a Cabinet meeting was to be held that morning and that there were many visitors, including Senators, who desired an interview with the President, but as soon as Mr. Roosevelt heard of the writer's mission he arranged a private interview, which would precede all of the other business of the day and the impression made upon the writer of this incident was that he placed the affairs of Church above those of State. At all the interviews Mr. Roosevelt expressed his affection for his ancestral Church.

Mr. Roosevelt stated at one of the interviews that there was a Church in New York which especially commended itself to him, by reason of the fact that the rich and poor met together within its portals and on account of the great work it was doing on the East Side. The writer supposed he might refer to one of the Churches of Trinity Parish, but in reply to his question said that he referred to St. George's. To that the writer responded that the Collegiate Church, during the 15 years preceding, had been especially alive to the importance of the work amongst the poor and that the Collegiate Church had within ten years built a Church and Parish House in the thickly populated East Side, which was doing a noble work on much the same lines and that the other Collegiate Churches were adapting themselves as far as they could to the character of the population in which the Churches stand, the Consist-



ory being actuated by a sense of their special responsibility as an endowed Church. Mr. Roosevelt expressed great pleasure in hearing of this.

Wm. Leverich Brower

January 8, 1919.

#### SGT. HARRY E. MORSE

A memorial service in honor of Sergeant Harry Elwood Morse was recently held in Trinity Church, Altoona, Rev. W. F. Kosman, pastor. The young man was a faithful and active member of the Church and Sunday School and a large congregation was present to pay tribute to his memory.

He was a member of the now famous Company G of the equally famous 110th Regiment, which did such magnificent fighting north of the Marne. It is said that but 35 of the original members and none of the officers of the company remain. Sgt. Morse enlisted June 6, 1916, serving on the

in front of them, this man was doing sentry duty. His dog, crouched by his side with ears well forward and twitching nose, was on the alert for any scent.

To all appearance there was nothing to disturb the fog enforced silence, but suddenly the dog began to tremble with excitement and to lick the soldier's hand. The sentry listened, but the fog was like cotton wool in his ears. He strained his eyes, but a ghastly whiteness barred his vision. He shifted his position as he leaned against the wall of the trench, and his thoughts wandered to his home in the north, to his wife and children.

But the dog again thrust his muzzle into his master's hand and rubbed against his legs. The sentry's wandering thoughts came back. With bayonet fixed and every sense alert he listened, but he heard no sound. The dog whimpered, and then, like a flash, he was gone. He ran like mad down the tortuous trench, evidently in sheer terror.

The sentry was dumfounded. Apparently there was no cause to give an alarm. Might there be some mining going on that he could not hear? He stooped and laid his ear to the ground. Not a sound. Then all at once he understood. The enemy was approaching! Soundless, invisible, it came nearer and nearer—the asphyxiating gas was sluggishly rolling over the ground toward the trench. The dog had scented it long ago, and had run from it in uncontrolled fear. And now the sentry ran, shouting to his sleeping comrades to wake and put on their gas masks. In a second the trench was in commotion.

Then the enemy began to fire. A few shells burst overhead and hand grenades began to fall. But the awakened soldiers were ready, and nature for a moment came to their aid. A puff of wind blew back the fog, blew back the gas, and gave a glimpse of the enemy pouring out of their trenches and rushing to the attack. With the wind now behind them, the French counter-attacked and drove the enemy back into their trenches.

"Where is the sentry?" the captain asked. "He saved the regiment."

They looked for the sentry, but he could not be found that night or the following day. In the darkness of the second night the sentry's dog came into the trench, whining and anxious. He ate a few mouthfuls ravenously and drank thirstily and hurriedly; then he whined, and paced nervously back and forth. He would not be quieted, and finally a sergeant said:

"Who volunteers to go with me?"

Four men rose. Running with heads down, and sometimes crawling on their stomachs, they followed the dog into the darkness of no man's land. Then, halting at a shell hole, the dog whined softly. The sergeant groped about and touched a man's boot.

They rescued the half-buried sentry and dragged him back to the trench. He seemed dead, but the dog knew that there was life in his body. The stretcher bearers took him to the ambulance, and he was hurried to the nearest hospital. There he revived and seemed likely to live.

One day the General of the division came to see him.

"You are to be decorated," he said, "with the Croix de Guerre."

"What have I done?"

"You saved your comrades from death: perhaps a hundred men would have died except for your warning."

"It was not I," the weak voice replied. "My dog saved them."

"Then your dog shall be decorated, too."

A wan smile passed the sentry's lips. "Where is my dog?"

"On the steps of the hospital," an orderly replied. "We can't drive him away."

"Bring him in," said the General.

On the breast of the sentry the General pinned the medal of honor, and on the

collar of the dog, too, he fastened the military recognition of faithfulness and courage.—*Youth's Companion*

#### THE BATTLE SONG OF TRUTH

O Church of God's own Word,  
Behold your mighty Lord:  
He wields above the foes of truth  
His righteous sword.  
No futile suppliant He:  
He rides in majesty,  
To conquer all the hosts of pride  
From sea to sea.

Awake! ye sons of light;  
Cast off the robes of night;  
No longer languish in your dreams—  
'Tis God's own fight.  
His battle none can stay;  
This is the judgment day  
For all who hate the Prince of Truth,  
And scorn His way.

No peace must be till God  
Has humbled every rod  
That lifts itself against the world  
Redeemed with blood.  
Let all who love the Lord,  
Who reverence His Word,  
Put on His shield of righteousness,  
And take His sword.

—Thomas Curtis Clark  
in The Living Church

#### HE GAVE HIS ADDRESS

Mr. T. L. Cuyler, of Philadelphia, tells this story of an acquaintance who was asked to preside at a meeting and introduce a distinguished speaker who had come from New York to deliver an important message. The chairman inflicted himself upon the audience for an interminably long time, and finally when everybody was exhausted he said: "My distinguished friend will now give his address."

Whereupon the "distinguished friend" arose and said: "Ladies and gentlemen, my address is 500 Fifth avenue, New York, and I am going there right away."

#### WEEDS AND DEEDS

A naughty little weed, one day,  
Poked up its tiny head.  
To-morrow I will pull you up,  
Old Mr. Weed, I said,  
But I put off the doing, till  
When next I passed that way  
The hateful thing had spread abroad,  
And laughed at my dismay.

A naughty little thought, one day,  
Popped right into my mind.  
Oho, I cried, I'll put you out  
To-morrow, you will find!  
But I allowed it to linger  
Till, like the little weed,  
The ugly thing sprang up apace,  
And grew into a deed!

So boys and girls, heed what I say,  
And learn it with your sums;  
Don't put off till to-morrow, for  
To-morrow never comes.  
To-day pull up the little weeds,  
The naughty thoughts subdue,  
Or they will take the reins themselves,  
And some day master you!

—Pauline Frances Camp,  
in Sunday School Times

#### SOMEWHERE IN FRANCE

Why is it that from yonder tower  
The colonel's lamp is beaming still,  
Though it is past the midnight hour  
And all's serene over vale and hill?  
'Tis not the wisdom of the sages,  
Nor army lore his mind enchants;  
An earthlier task his time engages—  
He's sewing buttons on his pants.

—Stars and Stripes



Sgt. Harry Elwood Morse, of Altoona  
(One of our fallen heroes, killed in action  
September 27, 1918)

Mexican border. After extended training at Camp Hancock he sailed with his company for France last May. Details of his death are lacking. The only information in the possession of his parents is the notification received from the War Department that their son was killed September 27. Letters received by his parents previously from officers and members of Company G, speak of Sgt. Morse as a brave and daring soldier—careless of danger and devoted to duty. He was a young man of splendid physique and high ideals—every inch a man and every inch a soldier. Respected and honored, he will ever live in the hearts of those he left behind. Of such sons the Reformed Church is proud.

#### WINNING THE CROIX DE GUERRE

In an appeal for supplies that came one day to the Paris office of the American Fund for French Wounded there was a request for a pair of pajamas for a soldier who was to get the Croix de Guerre, and who had no garment in which to receive the decoration. This is the story.

On a night so foggy that the men could not see the wall of the trench three feet



## NEWS IN BRIEF

### CHANGE OF ADDRESS

Rev. N. B. Mathes, from Dayton, Ohio, to No. 108 South Main street, Miamisburg, Ohio.

Rev. Victor A. Ruth, from Athol, Pa., to R. F. D. No. 7, Butler, Pa.

Rev. C. M. Schaaf, from Spencerville, Ohio, to Clarence, New York.

### STOP! LOOK! LISTEN!

Will not the value of that special meeting of General Synod be determined largely by the spirit with which we come to it? And can we come to it in a joyous, hopeful, sympathetic spirit if we do not emerge victoriously from the big special duty now before us, and which the great conflict of the nations has thrust upon us—our Reformed Church War Emergency Campaign?

An increase of \$200 was recently given to Rev. A. H. Herbst, Shrewsbury, Pa.

Ledyard, Ia., is the new address of Rev. Reuben Elliker.

Rev. George W. Spotts, of Telford, Pa., is recovering from a severe attack of influenza.

Rev. W. M. Diefenderfer, of Sharon, Pa., is recuperating from a very serious attack of influenza and pneumonia.

Trinity Church, of the Paradise Charge, Rev. William H. Cogley, pastor, gave \$63.30 for St. Paul's Orphans' Home.

St. Thomas' Church, Chicago, Rev. J. H. Rettig, pastor, paid off over \$800 on its indebtedness and doubled the pastor's salary.

Rev. H. Jerome Leinbach, of Wichita, Kan., is gradually recuperating his strength after a serious attack of the "Flu."

The Christmas offerings for Bethany Orphans' Home in the Pennsburg, Pa., charge, Rev. G. W. Lutz, pastor, contributed by the Niantic, Pennsburg and Sassaman's Sunday Schools, amounted to \$83.11.

Rev. David J. Wolf, pastor of the Apollo, Pa., charge, the President of Pittsburgh Synod, appreciates the action of his congregation in increasing his salary \$200 on January 1st.

St. Paul's Church, Titusville, Pa., Rev. William G. Klein, pastor, reported \$2,882.85 given for benevolence and \$1,894.69 for congregational purposes. This is a splendid record.

The people of the St. Joseph, Mo., Church, Rev. J. B. Bloom, pastor, assisted the children of the veteran home missionary, Rev. Thomas F. Stauffer, in giving him a happy surprise on his 80th birthday.

By reason of illness with influenza Miss Florence Bitting, a devoted member of Christ Church, Niantic, Pa., has been compelled to miss a Church service for the first time in 9 years.

The Reformed Church is in a real sense on trial Feb. 2-9. Let her prove herself to be faithful to her trust—and let no man destroy the unity of aim and spirit that should glorify this splendid undertaking.

At Crestline, O., Rev. L. C. Hessert, pastor, \$5,500 was raised during the year, of which \$1,950 was given for benevolence. At the congregational meeting it was decided to discontinue the use of German in the Church services.

Remember that the War Emergency Campaign appeal is different from any other that has come to you. It is the share due from our denomination to the stricken

Protestantism of two countries now very dear to true American hearts—and for a religious ministry in the perilous period of demobilization to the boys in the service.

In the campaign for \$8,200 to liquidate the Church debt, Salem congregation, Buffalo, N. Y., Rev. Herman Beck, pastor, has passed the \$6,600 mark and is confident the balance will be raised by Easter. A gift of \$39.59 was given for Armenian and Syrian Relief. The pastor and family received many useful Christmas gifts, including a purse of \$30.

"Bells of Joy" was well rendered by the Sunday School of St. Mark's Church, Cumberland, Md., Rev. E. P. Skyles, pastor, on Christmas evening. The usual order of worship was used at the early morning service. The offering for St. Paul's Orphans' Home was \$175. The congregation made a good record during the year 1918.

We are not surprised to learn that Trinity Church, Philadelphia, has increased by \$500 the salary of its minister, Dr. James M. S. Isenberg. A congregation that keeps on doing such big things as Trinity should naturally show appreciation for such an indefatigable leader as Dr. Isenberg has proved himself to be. No Church of any denomination in that community has so fine a record of achievement.

The "Messenger" will this week visit many new friends. The old friends know that some of our regular departments had to be curtailed in this issue because of the larger run of articles and news items. We are planning to give more room to our Home and Young Folks' Department in the near future. Nothing is too good for "Messenger" readers.

St. Luke's Sunday School, Kittanning, Pa., Dr. R. C. Bowling, pastor, gave \$130 for St. Paul's Orphans' Home. On January 19 a Memorial Service was held in honor of two sons of St. Luke's who lost their lives during the war: Gillipin McConnell and Joseph R. Toy. Mrs. Fred Moesta, Sr., died December 21, in her 84th year. She was one of Kittanning's best known Christian women.

We have been told that a few men in the Reformed Church fail to see the necessity for helping the Churches of France and Belgium when their present greatest need is for bread. The people of America will see to it that physical bread is provided; we believe that Christians will also want to help them to get the bread of life.

St. Andrew's Sunday School, Allentown, Pa., rendered last Sunday evening the program, "Magi of To-day," prepared by the American Committee for Armenian and Syrian Relief. A liberal offering for this worthy cause was received. The music was in charge of Chorister George H. Bohlinger and the pastor, Rev. R. M. Kern, made a suitable address.

Yes, the annual Woman's Number is coming soon—and you have a right to expect something good. The plans of the "Messenger" for 1919 are such that the families who fail to take our Church paper will be more unfortunate than ever. Tell them they cannot afford to do without it. We are arranging already for a half dozen "special" numbers that will be, we believe, of particular value and interest. But really we aim to make every issue worth while.

**NOTICE:** Subscribers to the "Messenger" whose subscriptions have been renewed within the past week or two need not be concerned if changes in the date are

To the Pastors and People of the Reformed Church.

Fellow Christians:

The call of a great need has come to us. It is twofold in its character. On the one hand it is a call for relief and assistance from our distressed fellow Protestants in Belgium and France. On the other hand it is for spiritual care from our boys in the service during the period of demobilization and until we reach a peace basis in our national life. This call we can readily answer. It does not ask for the surrender of the lives of our boys to rid the world of a great menace to human life and liberty, but for money as an act of charity to and religious sympathy with our fellow Christians and as an act of patriotism and spiritual concern for the flower of American manhood.

Here then is an opportunity, as great as the need, to do in the Master's name a piece of work that will profoundly affect in its outcome the life and character of sister nations and determine the future life and character of our own sons and daughters. Our task, that of contributing \$110,000, is small indeed compared to what some of our sister denominations are planning to do for the same objects.

To go "over the top" in this campaign will require three things:

**"INFORMATION, INSPIRATION and ORGANIZATION."**

This issue of the "Messenger" and the literature now being issued in other forms carry the "information." Read the same, pass it on to others and the necessary "inspiration" will be produced to open the hearts and purses of all. Then use some "organization," preferably a new one or one already set up to gather the offerings that will flow generously for this cause. With these things done we will go "over the top" just as our sister denomination, the United Presbyterian Church, has done to the extent of \$50,000 more than was asked and with the money still flowing in.

Allow the springs of generosity to flow; if they are choked or dammed up they will burst out into avenues that may carry death and destruction in their wake.

The first congregation to report, Salem, Rohrerstown, Lancaster County, has gone "over the top" with 40% more than its quota already raised. Let us follow this lead!

I am your servant in His name, for this great cause,

**JAMES M. S. ISENBERG,**

Director.

not immediately made. Owing to war conditions the materials from which the stenils are made could not be procured, but the changes will be made at the earliest possible moment.

Do you suppose our boys need no more attention from the Church of God since the armistice is signed? Of course you don't. And yet the other day a man asked: "What is the use of chaplains now that the war is over?" The days when our boys faced death were not so dangerous as these days of inactivity, homesickness and comparative laxness of discipline.

The annual meeting of St. Mark's Church, Lebanon, Pa., Dr. I. Calvin Fisher, pastor, was held January 14. The membership of the congregation was re-



ported to be 1011, that of the Sunday School, 1150, with an average attendance of 546. The receipts for congregational and Sunday School expenses were \$10,000; for benevolence, \$2820. The congregation's appreciation of the splendid work of their pastor in an increase of salary has already been noted.

In Grace Church, Pittsburgh, Pa., Dr. Frederick C. Nau, pastor, memorial services were held in connection with the Communion, in honor of Arthur Sperber, who fell at Chateau-Thierry and died some weeks later in a Red Cross Hospital. The pastor preached on, "Greater love hath no man than this." There are 30 stars on Grace Church's Service Flag, including 1 of gold.

In the War Emergency drives of various Protestant denominations the amounts aimed at are as follows: Methodist Episcopal, \$2,000,000; Presbyterian, \$1,750,000; Lutheran, \$500,000; Baptist, \$300,000; Protestant Episcopal, \$250,000; Congregational, \$100,000; Disciples of Christ, \$125,000; Reformed Church in America, \$70,000; Evangelical Synod, \$33,000; United Evangelical, \$10,000; Reformed Church in the U. S., \$110,000.

No Christmas services could be held in Trinity Church, Thornville, O., Rev. Bruce Jacobs, pastor, on account of the influenza, but the boys and girls of the Sunday School canvassed the homes and collected \$250, which was equally divided between the Orphans' Homes and Armenian and Syrian Relief. The whole per capita giving for the year in this congregation was \$7.41 for current expenses and \$8.34 for benevolence. The Every-Member Canvass was a great success in spite of the handicaps and more is being given by these people for others than for themselves.

On Sunday evening, January 12, a beautiful Memorial Service was held in Salem Church, Doylestown, Pa., in memory of Corporal James A. Darrah, a member of the congregation, who was killed in action on the Argonne Front, France, on September 30. The Church was well filled and the services were of an exceptional character. Prof. J. H. Hoffman, Superintendent of the Schools of Bucks County, read an extended obituary; a memorial ode written by Leigh Mitchell Hodges was read, and the address of the evening was delivered by Rev. Dr. C. E. Schaeffer.

Trinity Church, Akron, O., of which Rev. Geo. Longaker is pastor, reports a glorious "White Gift" service. Included in the response was \$115 for Armenian and Syrian Relief, \$90 for the orphanages, \$115 for foreign student scholarships, \$25 for Tiffin Missionary Retreat, etc. 200 persons attended the congregational picnic supper, social and business meeting on New Year's night. Every departmental treasury showed a balance. A memorable action taken at this meeting was to assume the support of a foreign missionary for the next five years. The Board has designated Mr. Bachman, a teacher in the Lakeside School at Yochow, China.

#### WHEN A FAMILY NEEDS A FRIEND

In the Absence of Doctors, Nobly Gone to War, After Influenza, the Grip

Those wonderfully useful medicines, Hood's Sarsaparilla, Peptiron and Hood's Pills—comprising the new combination family treatment—are warmly recommended.

If taken regularly, Hood's Sarsaparilla before meals, Peptiron after meals, and Hood's Pills at night as needed, they are reasonably sure to keep a family in health and prove to be reliable and always ready friends. They purify the blood, build up strength and regulate the system.

Get all, or any one, as you think you need, from your druggist to-day.

Although Church activity was stopped for 9 weeks in our Warren, O., congregation, not one of the members died as a result of the epidemic and the Church forces are rallying for a year's aggressive work, under the able leadership of Rev. R. W. Bloemker. A \$6,000 Building Fund Drive has passed the \$5,000 mark and is expected to be completed soon. This means the wiping out of the Church debt and self-support within 4 years. In addition to an increase of \$100 in the pastor's salary, the people surprised pastor and Mrs. Bloemker with a \$90 Christmas purse.

Many in our Church were grieved to learn of the recent death in New York of Rev. Dr. John Brownlee Voorhees, late pastor of Asylum Hill Congregational Church, Hartford, Conn., and former Secretary of the Board of Domestic Missions of the Reformed Church in America. Dr. Voorhees, who served bravely as a "Y" man at the front, was terribly wounded, but after a serious operation seemed on the high road to recovery. When the true story is revealed, we understand that neglect and red tape on the homeward journey necessitated a second operation in New York Hospital, and Dr. Voorhees died of blood poisoning after several days of agony.

In Trinity Church, Mountville, Pa., Rev. J. W. Zehring, pastor, the Christmas Festival was enjoyed, two services being held, one at 6 A. M., when a large and appreciative congregation came to sing Christmas hymns, the other at 6 P. M., when the Sunday School rendered Lowden's fine service, "The Star of Victory." The morning offering was given for Ministerial Relief, the evening to Bethany Orphans' Home. "To help carry out the Christmas plans," said Secretary John S. Fridy, when, a week before Christmas, he handed the pastor \$100 as a gift from the congregation.

The Sunday School of St. John's Church, Allentown, Pa., Dr. Frederick C. Seitz, pastor, gathered \$767.32 for benevolence during the year, which was paid out for Home and Foreign Mission work, Bethany Orphans' Home and the support of 5 French war orphans. W. F. Buchheit succeeds Mr. O. H. Mickley in the superintendency. The latter has served efficiently for 9 years and desired to be relieved on account of necessary frequent absence from the city.

Grace Church, Duquesne, Pa., has made extensive improvements to the interior of the auditorium and Sunday School rooms. The money is being raised by subscription and has gone far "over the top." This congregation, which is in splendid condition, is without a regular pastor. The Sunday School also went "over the top" in its offering to the Orphans' Home. The amount was \$127, or \$1 per member. The congregation has been very active in benevolent work. Mr. W. S. Dorman is Secretary of the Consistory.

In the Somerset, Pa., Charge, Rev. E. F. Hoffmeier, pastor, the Christmas service at Lavansville was held Sunday afternoon, December 22. The offering for the Orphans' Home was \$26.22, and that evening the Somerset Sunday School used again the "White Gifts for the King" service, which was most delightful. The offering for the orphans was \$185, which is an increase over the previous year. The pastor and family were very generously remembered. On December 8, 20 men made the annual Every-Member Canvass. The budget provides for an increase of \$200 in the pastor's salary, and increases for the organist and sexton.

All our people in the neighborhood of Philadelphia should bear in mind the two important meetings scheduled for January 30 and January 31, in this city. On January 30, in Christ Reformed Church, the 25th anniversary of our organized Sunday School work and of the service of Dr.

## For the Sake of Your Home, Church and Your Country ATTEND

### Twenty-fifth Anniversary

of the organized Sunday School work of the Reformed Church and of Rev. Rufus W. Miller, D. D., as Secretary.

Afternoon Session, 2.30-5 o'clock

Conference on Educational and Patriotic Campaign.

Evening Session, 8 o'clock

Organ Recital, 7.30

Addresses by strong speakers and Greetings.

CHRIST REFORMED CHURCH

Thursday, January 30th

Green Street, below Sixteenth.

Rufus W. Miller will be observed. And on January 31, in Calvary Presbyterian Church, the Inter-Church Emergency Campaign will conduct a great conference, which ought to spur interest in our significant War Emergency Drive, February 2-9.

The influenza closed the Sunday Schools and Churches of Robertsville, O., and all public gatherings were forbidden so long that the usual Christmas services were not held, but the Robertsville Charge, Dr. S. H. Isenberg, pastor, did not forget St. Paul's Orphans' Home. This offering for this cause was over \$100. The pastor was also remembered with a nice sum of money and other gifts. The Lord's Supper was administered January 5 and 12. A large number participated. The record was broken this year, the total apportionment being paid by January 1st. The pastor's Catechetical Classes have over 40 enrolled.

An attractive card has been issued by the General War-Time Commission of the Churches, to be placed through Chaplains and Y. M. C. A. Secretaries, at ports of embarkation and debarkation, in transports, in railway stations and camps. It bears the following message: "When you get back home, tie up with the Church. You need it. It needs you."

The Surgeon General has reported the postponement of the observance of Health Sunday, originally set for January, to Sunday, February 9, and the Churches are asked to consider what is being done and what ought to be done in the work of conserving life, and especially in the suppression of social diseases.

Rev. C. Harry Kehm, of Zion's Church, Pottstown, Pa., in a stirring sermon on "Carry On," strongly urged the proposition of erecting a Free Public Library as a memorial for our soldiers and sailors. Old Zion's Church is in fine shape under

**NOTICE—Needed at Bethany Orphans' home, as soon as possible, either a Seamstress for the general sewing room, or an Assistant Matron for Frick Cottage, to prepare the food and help with the general housework. A good home; fair wages; exceptional opportunity to do good, to serve the Lord and to develop the higher life. The best women of domestic tastes are none too good for these positions. First suitable applicant will be appointed. Apply at once to W. F. More, Superintendent, Womelsdorf, Pa.**



the energetic leadership of the pastor. The Consistory was authorized at the recent Congregational Meeting to install a new pipe organ this year in honor of the 24 men of the Church who entered the war service. The congregation also voted a substantial increase to the pastor's salary. The Consistory acted as hosts at the annual meeting and provided refreshments. Fine reports were heard from all departments.

Mr. William R. Nicholson, President of the Land Title and Trust Company of Philadelphia and of the City Club, speaking about the Philadelphia "North American," the first prominent newspaper in our country which refused liquor advertising and took a stand for Prohibition, says: "The paper has always been of immense value in the fight. But its greatest work was done in the days when to espouse Prohibition meant to reject thousands of dollars worth of advertising. That decision was expensive, but it was made in the sure knowledge that the liquor business could not exist when the people knew the truth and had the issue squarely put before them."

Rev. Paul R. Pontius, pastor of Trinity Church, Gettysburg, Pa., has been made the local Secretary of the War Camp Community Service. Community "Sings" are being held in all of the Churches of the town after the Sunday evening services—each Church offering the use of its building in turn. These are very popular. December 26, at 7 P. M., found the people of the town gathered at the Square to sing Christmas carols. At each of the four entrances Christmas trees were planted and decorated by the children from the parochial and the three public schools. Dr. Herbert Alleman, of the Lutheran Seminary, delivered the address. A collection was taken for the Red Cross, amounting to \$30.

On Sunday evening, December 15, an impressive memorial service, which was largely attended, was held in Faith Church, Lancaster, Pa., Rev. D. G. Glass, pastor, in honor of the three young men of the congregation who were killed in action in France: Lloyd E. Carr, Jr., John L. Rossman and Harry Todd, and the two boys who died in camp in this country: William R. Forrest and Samuel Hufford. The Flags of the Allies were arranged very tastefully over the altar, and the 5 gold stars, surrounded by the 44 blue on the Honor Roll, were made prominent by an electrical effect. The choir rendered special music and the pastor preached from Phil. 4: 3. All the boys' families were represented and Memorial Cards were distributed.

At a joint meeting of the consistories of St. Paul's and Harbaugh congregations, Mercersburg Classis, it was decided to increase the pastor's salary \$300. This is merely an expression of gratitude on the part of the members for the splendid service of their pastor and leader, Rev. Joseph E. Guy, who has not only made himself popular in his own congregation but also in the entire community. Recently he was elected Boys' Secretary of the Waynesboro Y. M. C. A. and the Boys' Department has taken on new life. The Christmas gifts from St. Paul's Sunday School to Hoffman Orphanage were especially gratifying, as they amounted to \$56 in cash and two auto loads of provisions. At Harbaugh's, a large offering was received and a gift of \$25 was made by H. H. Myers.

The Editor of the "Messenger" was privileged to spend Sunday, January 19, in Schuylkill Haven, Pa., preaching in the morning in St. John's Church, Rev. M. A. Kiefer, pastor, to a large audience, and attending the interesting Sunday School of that congregation, under the efficient superintendency of Mr. Walter Meck. In the evening he preached in the First Church, Rev. Elmer G. Leinbach, pastor, before an audience that taxed the capacity of the auditorium. Schuylkill

Haven is one of the best Reformed Church towns on the map. In that splendid community it is said that about half of the population are directly or indirectly affiliated with our denomination, and it is assuredly a pleasure to come into touch with these devoted people in that thriving section.

Of the boys in the service from the Kreutz Creek Charge, Zion's Classis, Rev. E. M. Sando, pastor, several have been wounded and Pvt. Roy A. McClane, of Locust Grove, made the supreme sacrifice. The Sunday Schools of this charge have the largest offerings to the orphans at Christmas that they have ever given. Trinity sent \$25 for Hoffman Orphanage; Canadochly's, \$29; Locust Grove, \$18. A number of provisions were sent in addition. The Canadochly school gave the value of its Christmas treat, over \$23, to Armenian and Syrian Relief, and Trinity school also contributed \$25 for this worthy cause. The pastor and his family were very kindly remembered at the Christmas time. The Mission Study Class at Canadochly's is studying Dr. Noss's book, "Tohoku."

The Christmas season was appropriately observed in the St. Clair Church of the St. Clair, Pa., Charge, Rev. E. F. Faust, pastor. On Sunday evening, December 22, the Sunday School service was held. A reading from Dickens' "Christmas Carol," with suitable hymns, comprised the service, which was very interesting, as a change from the usual service. Many prefer the service in which the children take part. The attendance was large, despite the heavy rain. The usual treat was given to the children. The offering for the orphans at Bethany was the largest in the history of the congregation, amounting to \$34.50. Mr. Ed. R. Scherr, the new superintendent of the school, was given a neat sum of money. Broad Mountain Sunday School, though holding no service, gave \$4.50 to Bethany Home.

The annual congregational meeting in Grace (Alsace) Church, Reading, Pa., Rev. J. M. Mengel, pastor, was one of the most enthusiastic in years. The Financial Secretary's report was encouraging, saying that \$10,670 was contributed for congregational purposes and \$899 for benevolence. During the year many improvements were made, all the floating debts paid and the bonded indebtedness reduced. The pastor, in his report, said that the most encouraging feature of the year was not so much the temporal improvements, of which all the members are proud, but the better organization and deeper foundations laid for a larger and greater work. Communion services were held morning and evening of January 12, and last Sunday evening the graduating exercises of the Teacher Training Class were held, Prof. Robert S. Birch, principal of the Boys' High School, making the address.

East Vincent Church, Chester County, Pa., Rev. John M. Evans, pastor, has lately been refitted and greatly improved, a handsome velvet carpet laid, the walls refrescoed, and a piano placed in the Sunday School room. At the rededication services, on January 12, Rev. Dr. L. K. Evans, of Pottstown, brother of the pastor, preached. It was a pleasure and satisfaction to announce that the indebtedness had all been met, and the offering at the service was a Thank Offering. The congregation recently gave their new pastor a public reception. The Sunday School room was filled with old and young, who thoroughly enjoyed the program and entered into the spirit of the occasion. Rev. Carl G. Petri, of St. Vincent's Church, presided and made the address of welcome, extending most cordial greeting to his new neighbor and fellow-worker. Pastor Evans responded fittingly and tendered his thanks for the good-will so much in evidence. The Beacon Society furnished the good music.

## A PIANO— A VOICE— A DOLLAR

These are all that are necessary to enjoy A SERIES OF THE BETTER GRADE SONGS by C. Harold Lowden.

In the January 11th issue of "Musical America," the foremost musical magazine of the Country, its eminent critic, Mr. A. W. Kramer, has the following to say concerning these songs:

"The Heart of Home," "Dream Flowers," "Reveries," "Heartsease," "Return," "Autumn Song." By C. Harold Lowden. (Philadelphia: Heidelberg Press.)

Here is a set of six two-page songs, brief, melodious and nicely varied in mood. Mr. Lowden evidently belongs to that class of composers which says what it has to say directly, without hesitation and equally without affectation. There is a home appeal in "The Heart of Home," to a poem by Minnie Leona Upton. It is for a high voice, with optional notes for low voice. A lullaby for contralto is "Dream Flowers," very simple, not unlike Nevin in its flow. It is a little song that will win great favor when well sung. The poem is by Elsie Duncan Yale. In "Reveries" Mr. Lowden again writes a tender ballad for high voice, a love-song in utterance, to a poem by Belle Sharrow.

Elsie Duncan Yale's poem "Heartsease" is the subject of this song, also for high voice. It is a bright one. Two Margaret E. Sangster, Jr., poems are "Return" and "Autumn Song." "Return" is a delightful melody, Irish in style, in which Mr. Lowden has interpreted the words with exceptional success. It is for a low voice. The "Autumn Song" is a happy mood, with cheery music to set off the poem. It is for a medium voice.

These songs are all thoroughly melodious and in addition to their usefulness as concert numbers they will be equally appropriate as encore songs. As teaching songs they ought also to find many friends.

A. W. K.

Probably like other publishers, we should charge 60 or 75 cents and allow a discount of 1/3 but, instead, we are offering them at 50 cents less 1/2, or the set of six songs for \$1.00.

We urge you to join the hundreds who are already enjoying these splendid songs. Pin a dollar bill to this advertisement and write your name and address on the margin.

THE HEIDELBERG PRESS,

Publishers,

15th and Race Streets, Philadelphia.

The Churches of Roanoke, Va., were not permitted to hold special Christmas services because of the epidemic. Christmas Day was consequently a "Churchless day" for St. Paul's, Rev. C. Talmage King, minister. The Churches of the city, however, were allowed to hold the regular Sunday preaching services, and on the Sunday preceding Christmas two Christmas sermons were preached. The congregation gave evidence of their love for their minister by presenting him with \$30 in cash, besides many lesser gifts. On January 12 an offering of \$35.92 was given for Nazareth Orphans' Home. On January 4 the parson, in answering the doorbell of the parsonage, was greeted by a score of Roanoke's fairest and handsom-



est. When he "came to," he invited them in, and the surprise was complete. After a few hours of music and games the refreshments, which the surprisers brought with them, were served. Everyone had a joyful time.

The fall Communion in Bethany Church, Butler, Pa., Rev. J. W. Pontius, pastor, was postponed on account of the influenza epidemic. Home Mission Day was duly observed, when an offering of \$28 was given for the cause. Two services were held on Christmas Day, one at 9.30 A. M. and the other at 7.30 P. M. These services were not as well attended as usual, owing to sickness in quite a number of families. At this time an offering of \$56 was laid on the altar in behalf of the orphan cause. On the last Sunday in December a congregational meeting was held, at which time officers were chosen for the ensuing term who were ordained and installed the following Sunday. The reports of the various organizations showed that they were all in a good condition financially, for they all had a balance in their treasuries. On January 12 Holy Communion was observed. In the services preceding it, the pastor was assisted by the Rev. J. I. Lauffer, of Evans City, Pa. One person was added to the membership of the Church.

Unusually interesting programs were rendered in Trinity Church, Shenandoah, Pa., Rev. Charles E. Rupp, pastor, on Christmas, at 6 A. M. and 6.30 P. M. In the morning the Church was filled with worshippers. "Forms and Hymns for Christmas" was used, together with an original program which made the service most delightful. The birth of the Christ Child was told in song and story in the evening, the Sunday School, congregation and choir uniting. A feature of the program was an exercise, "The Light of the Star of Peace," rendered by 35 members of the Intermediate Department. The offering amounted to \$150 for Bethany and Hoffman Orphanages. The pastor and family were very kindly remembered with very useful gifts. Mid-winter Communion will be observed February 2, having been postponed from January 5. On Christmas Day the pastor was stricken with influenza and confined to his home for three weeks. The Sunday services were held without interruption, local pastors kindly offering assistance.

The Christmas season was one of the most joyous in the history of the congregation at East Mauch Chunk, Pa., Rev. R. J. Freeman, pastor. The "White Gift" Christmas program was again carried out with very gratifying results. A large box, filled with Christmas gifts, was sent to Bethany Home. The program was so well received that at the request of many who could not attend, it was repeated. The offerings exceeded that of any former year. On New Year's Eve the Young Women's Missionary Auxiliary presented the Thank Offering Pageant to a large audience. The evening was devoted to the consideration of missionary subjects. The young women of the Society had prepared the Pageant for the purpose of presenting it at the annual meeting of the Eastern Synod Society, at Lehigh, but were hindered from doing so because so many who had parts were sick with influenza. At the recent meeting of the consistory of the First Church, appreciation was again shown of the pastor's services by increasing his salary \$120. This is the third increase in five years.

The Rev. Ralph E. Hartman, pastor of Trinity Church, Marysville, Pa., is recovering from a severe attack of influenza and has been prevented from attending to his duties since the middle of November. During his absence the pulpit was regularly and very satisfactorily filled by Rev. S. T. Wagner, of New Bloomfield, Pa. The Christmas services of Trinity Church were rendered under the leadership of

State Senator Scott S. Leiby, the Sunday School Superintendent. On Sunday evening, December 22, the congregation and Sunday School united in a service of song and prayer. The early service on Christmas morning was largely attended and all enjoyed the singing of the carols and the reading of the story of the Christ Child. The offerings for the orphans were more than a 100 per cent. increase over last year. The pastor was remembered by the members of the congregation with an envelope of money and other gifts.

Trinity Sunday School, Watsontown, Pa., Rev. P. A. DeLong, pastor, could not hold its customary Christmas celebration on account of the "Flu." This was naturally a great disappointment to the children, and the adults as well. To compensate for the omission of the service, the pastor arranged a Christmas Musicales by the choir on the last Sunday evening of the old year. He was especially anxious that the orphans should be remembered, especially so since he was about to take another child of the congregation to Bethany. In spite of the handicap the offering of \$65 was gratifying. At McEwensville the two Sunday Schools of the town joined in holding a community Christmas

service on Christmas night. "Bells of Joy" rang merrily that night in song and recitation. The Church was crowded to listen to what was pronounced the best service ever rendered in the town. An offering of \$25 was brought for the orphans. The total of \$90 from the charge is the largest ever given on a similar occasion. It is probable that the community Christmas service may be repeated next year.

In the First Church, Philadelphia, Rev. Walter E. Garrett, pastor, Holy Communion was observed January 12, with fine audiences. 60 per cent. of the membership communed. The offerings were \$133.20 for current expenses, \$165.70 for benevolence, \$68.24 for Building Fund. At the annual meeting on January 13 reports showed progress in all organizations of the Church. A congregational record showed receipts of \$28,906.84, of which \$19,893.15 was for the Building Fund; \$1,056.90 for benevolence; \$7,956.79 for current expenses. Harry E. Hartman and Eugene Serfass were chosen elders, Charles H. Bright, Elmer S. Johnson and Arthur A. Rosander, deacons, Charles Clark and C. Fred Kuebler, Jr., trustees. The social hour, in charge of the Ladies' Aid, was

## CIRCULATION NEWS

### A Letter Which Speaks for Itself

Grace (Alsace) Reformed Church

J. M. MENGEL, PASTOR

1056 NORTH FIFTH ST.

PHONE, BELL 2333-Y

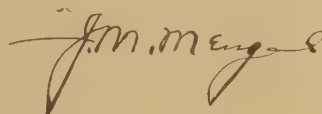
Reading, Pa., Jan 17, 1919

To the Messenger:-

Mr. E. J. Dahlman, field secretary of the Reformed Church Messenger, made a partial canvass of Grace (Alsace) Reformed Church, Reading, Pa., J. M. Mengel, pastor, 128 new subscriptions were secured, the largest number secured in any field at any one particular time. These subscriptions will mean much for the future welfare of this old and large congregation.

Mr. Dahlman was pleasantly received by all the homes he visited. His success is largely due to the genial presence and the great interest he puts into his work. The visits of the field secretary of the Messenger to the homes of a congregation prove a great blessing. Whether a subscription is secured or not, Mr. Dahlman remains genial and pleasant and leaves a wholesome impression in the homes visited by him. Though the Messenger speaks for itself, yet few men could represent such a valuable paper as acceptably as Mr. Dahlman.

Yours fraternally,



Mr. Dahlman writes: "Because of the whole-hearted support of the pastor and consistory, as well as the kind reception given me by the members, good results were achieved."

#### EVERY MEMBER OF THE CONSISTORY A SUBSCRIBER

Grace (Alsace) is now enrolled as one of the Churches in which every member of the consistory is now a subscriber. On this point our Field Representative writes: "At different times during the canvass three members of the consistory accompanied me. Every member of the consistory is now a subscriber except one, whom I could not see, otherwise he undoubtedly would also be a subscriber." We are taking the liberty of counting this one member and of placing Grace (Alsace) on the honor list of Churches whose consistories are subscribers to the "Messenger."

Will other pastors please communicate the fact to us if every member of the consistory is a subscriber to the "Reformed Church Messenger?"



enjoyed by all. Mr. F. Nevin Wiest delighted the gathering with a cornet solo and Miss Beatrice Wiest gave several recitations. The Church received a bequest of \$500 from the Estate of George B. Fox, who died January 20. This is in honor of his sister, Miss Matilda M. B. Fox, a lifelong member of First Church, who died several years ago.

The pastorate of Rev. John Keamer Wetzel in St. Paul's Church, Juniata, Pa., began five weeks ago, at a time of the year when the work of the Church had necessarily accumulated through the epidemic and the beginnings of a new pastorate were doubly difficult. For six months St. Paul's had been without a minister and they welcomed their new pastor and family most cordially, so that they are being made to feel very much at home in their new work. It is pleasing to note to the credit of the lay leaders of St. Paul's the usual serious slump in the interim between pastorates is not evident. The busy Christmas season afforded the new pastor a splendid opportunity to meet the people at work. The Sunday School rendered a very creditable program of its own arrangement. Offering for the orphans, \$44, and in support of the Anti-Saloon League, \$63.20. Benevolence is paid to date with the treasury in good condition. On January 12, Armenian and Syrian Relief Day was observed with an offering of \$27.26. The Week of Prayer is being observed closing with the Holy Communion January 19. The pastorate thus begins with the high hope of both minister and people and it augurs well for the future work of St. Paul's.

Despite the prevalence of influenza, there was a fine Christmas spirit among the people of St. John's Church, Bedford, Pa., Rev. J. Albert Eyler, pastor. The decorations were beautiful, the 6 o'clock Christmas morning service was largely attended, the program by the children was most worshipful and the offerings for the orphans amounted to more than \$160. Pastor Eyler has announced very interesting sermon themes for the Sundays before Lent. The morning subjects are: "The Strange Talk of an Old Man and an Old Woman," "Does Luke 2: 48 Deny the Virgin Birth," "When Jesus Went to a Party," "Children Disinherited," "An Enemy Hath Done This," "No Man Hath Hired Us," "When It Paid to Be Inquisitive." The evening series answers some earnest questions about prayer, as follows: "What Is Prayer?" "How Big Is God?" "Is It Not Foolish and Unnecessary to Pray for What God Knows We Need?" "Why Do Most People Find It Hard to Pray?" "If Things Are Going to Happen Anyway, According to Fixed Law, What Is the Use in Praying?" "Unanswered Prayer," "How to Make Sure Prayer Will Be Answered." On January 26 there is a "Kingdom Service" in charge of the ladies, and on February 23 a similar service in charge of the men.

The Christmas services in Faith Church, Lancaster, Pa., Rev. D. G. Glass, pastor, began December 22, when the members of the Junior, Intermediate and Senior Departments united in rendering the "Star of Victory" with special features. On Christmas, at 6 A. M., the attendance was very large, and the choir sang effectively in what was pronounced by all "the best ever." On account of the many requests for a repetition, all this music was again used, Sunday evening, January 5. At the close of the service Elder J. Albert Zecher presented to the pastor a Christmas box containing a very substantial amount of money, in addition to other gifts which reached the parsonage. The children of the Beginners' and Primary Departments held their services December 26, when the auditorium was again filled. The little ones were presented with a box of candy, the gift of Deacon Samuel N. Kahler. Offering for Bethany Home, \$40. In appreciation of the work of the choir, the

pastor and wife entertained them at a lunch on January 3. At the Week of Prayer services the pastor was assisted by Revs. G. A. Stauffer and H. J. Hillegass. There was a large attendance at the Communion on January 12, Revs. D. W. Bickler and W. E. Johnson assisting. Three new members were received. Offerings, \$103.

In Huntington, Ind., the annual Business Meeting of St. Peter's Church, Rev. Frederick H. Diehm, minister, took place Sunday morning, January 5, instead of the regular preaching service. The spirit of fellowship and good-will permeated the meeting, which was largely attended. The pastor was permitted to read his tenth annual message, in which he thanked the members of the various organizations for their loyalty to the Church. The financial standing of the congregation was never better. Thanks to the Duplex Envelope, the Financial Secretary could report \$506.11 as a balance in the Church treasury and \$2,279.11 given for benevolence. This was indeed gratifying to pastor and people. This congregation became entirely English last July and at this meeting gave effective franchises to the women. Owing to the "Flu" the Sunday School could not observe Christmas and take an offering for the Fort Wayne Orphans' Home. Therefore, January 12 was designated as Orphans' Home Day and the amount collected was \$226.09. The epidemic is still taking its toll and large public gatherings are not permitted. Church attendance naturally suffers. All will rejoice when the people again come as of yore.

Sunday, January 12, 1919, was a red-letter day in the history of Salem Church, Rohrerstown, Pa., Rev. A. Fred. Rentz, pastor. The great occasion was the celebra-

tion of the 75th anniversary of the organization of this congregation. The festivities began on Saturday evening, January 11th, with a musical recital by Miss Edna J. Mentzer, piano; Miss Mabel Hersh, contralto; Miss Elizabeth Charles, soprano; all of St. John's Lutheran Church, Lancaster, Pa.; and Miss Amanda Landes, reader, teacher of elocution in the Millersville State Normal School. On January 12, at 10 o'clock, Rev. Rufus W. Miller, D. D., of Philadelphia, preached the anniversary sermon and assisted the pastor in the administration of the Lord's Supper. At 2.30 P. M. addresses were delivered by the following local and visiting ministers: Ref. F. W. McGuire, of the Rohrerstown Church of God; Rev. R. J. Pilgram, of St. Peter's Church, Lancaster, Pa., and Rev. H. J. Hillegass, of Salem Church at Hellers. The concluding service was held at 7 P. M., when Dr. Miller again preached to an appreciative congregation. Rev. H. A. Kunkle, of the Rohrerstown Lutheran Church, delivered an address at this service. While this was the 75th anniversary of the organization of the congregation, it was also ten years since the present beautiful and spacious \$32,000 Church edifice was dedicated. As early as 1825 religious services were held at Rohrerstown by some Lutheran and Reformed people in a school house, but the Reformed congregation, as such, was not founded until October, 1843. The first pastor was Rev. Peter Schweigert, and the following served in the order in which their names appear: Revs. E. Reinecke, Herman Rust, Joel Reber, John W. Hoffmeier, I. E. Graeff, L. D. Steckel, A. B. Shenkle, J. P. Moore, D. D.; John Philip Stein, D. D.; B. Howard Roth, Tilghman Derr, and, since January, 1915, A. Fred. Rentz, the present incumbent.

## NEWS OF THE WEEK

### DOMESTIC

Memorial services for Theodore Roosevelt were held January 12 in the Churches of Washington, ministers, priests and rabbis paying tribute to the memory of the former President.

Announcement of the amounts to be raised by 11 of the 14 Protestant denominations which will start in a few weeks a co-operative national campaign to obtain \$10,000,000 for after-war needs, was made January 12 by the Inter-Church Emergency Campaign Committee. A few of the leading ones are: Methodist Episcopal, \$2,000,000; Presbyterian, \$1,750,000; Lutheran, \$500,000; Reformed Church in the United States, \$110,000; Reformed Church in America, \$70,000; Baptist, \$300,000; Protestant Episcopal, \$250,000.

Thomas Watt Gregory, Attorney General of the United States since 1914, has resigned because of pecuniary responsibilities and will return to the practice of law. President Wilson has agreed to his retirement next March 4th.

Twenty-one persons were killed and three were seriously injured in a rear-end collision on the New York Central Railroad at South Byron (near Rochester, N. Y.), January 12th.

Major General Thomas H. Barry, Commander of the Central Department, has been selected to command the Department of the East, with headquarters at New York, where a vacancy was caused by the death of Major General J. Franklin Bell.

Senator Lodge, of Massachusetts, will deliver the eulogy at the joint Congressional memorial services for Theodore Roosevelt, to be held in the House Chamber on February 9th.

Tax rates on luxuries, semi-luxuries, amusement admissions and club dues were agreed upon by the Senate and House Conference on the War Revenue bill. It has been estimated that about \$75,000,000 in revenue will be secured annually from amusement admissions under the conference agreement.

The Presbyterian Church in the United States has provided in its 1919 budget for a fund of \$1,000,000 to increase the salaries of those among its 6,500 pastors who are not considered adequately paid.

A bill designating the great California Redwood district as "Roosevelt National Park" has passed the Senate by a unanimous vote and will soon be acted on by the House.

Secretary of the Treasury Glass has announced that the next war loan will be called the "Victory Liberty Loan."

The charges of disloyalty against Senator LaFollette, of Wisconsin, have been dismissed by the Senate by a vote of 50 to 21.

The output of gold in 1918 was the smallest for twenty years and the output of silver the smallest since 1913.

### FOREIGN

Threatened with extinction by influenza, the population of the island of Tahiti, a French possession in the Society Islands group in the Pacific, has waited in vain for help. Warships may be sent to give help.

Approximately 800 persons have been killed and 5,000 injured in the strike disorders in Buenos Aires, according to advices received at the State Department.

Dr. Rodrigues Alves, President-elect of



Brazil, died January 16. He had been critically ill for some time. Under the Constitution an election will be held to choose a new President.

The first successful flight from England to India was accomplished last week by the giant Handley-Page machine. From London to Cape Town by airplane, a journey of 5,300 miles, is now being planned.

Twenty German girls, who were engaged in street-sweeping at Andernach, near Coblenz, have been arrested, charged with a violation of General Pershing's order forbidding them to talk with American soldiers.

Five thousand deaths, the Department of Sanitation fears, will be the toll taken by influenza in Porto Rico. One hundred and twenty-five thousand cases is given by the Acting Commissioner as an estimate of the number of persons in Porto Rico attacked with the disease.

#### MISCELLANEOUS

President Wilson has told his French, Italian and Japanese colleagues that he is unable to accept their proposal that the proceedings of the Peace Conference shall be limited to a single communique daily beyond which the press will be unauthorized.

## NATIONAL SERVICE HEADQUARTERS

W. STUART CRAMER, Lancaster, Pa.

**Chaplains**—The problem of finding a charge in which to pursue the pastorate is one which several of our Chaplains who are returning from the Army must face. This fact should be of great interest to the vacant charges in the Church to acquire the service of a man who has been in the United States Army for a season and should be regarded as a rare opportunity. The rich experiences of having lived among and served the men who were willing to fight and die for the country in a crisis like this through which we have just passed adds so many qualities to the minister's life that most any congregation would be unusually blessed with the benefits of a pastorate of this character.

Vacant charges throughout the Church who would be interested in having their interests presented to one or two of our Chaplains returning in the near future from the Army service should correspond with the Executive Secretary of the National Service Commission on this subject.

**The Religious Outlook**—The Executive Secretary in his official capacity in the General War-time Commission of the Churches in New York City has recently been thrown into touch with the Committee on the War and Religious Outlook. This committee is planning to publish a long series of pamphlets on the various phases of the problems that present themselves to the Church in the light of the War. The general title for this series is "The Next Steps in Christian Progress." At a recent meeting of this committee it was decided to have written and distributed in the near future pamphlets on the following subjects: "The Religious Outlook," by Robert E. Speer; "Usable Christianity," by Rev. Dr. Hocking; "The Place of Faith in the Relations of Nations," by Dean Robbins; "Churches' Responsibility in the Social Order," by Bishop MacConnell; "Principles of the Christian Order," by President Faunce; "The Church and the Nation," by Harry Emerson Fosdick; "The Church and the Community," by Charles Guilty; "Immortality," by Rufus Jones; "Morale in Reconstruction," by Rev. Dr.

Shenton; "The Lifegiving God," by William Adams Brown, and so on. It will be noted that both the subjects and the authors to whom they were assigned are notable.

The ministers of the Christian Church may look for these publications under the auspices of this significant committee with a keen anticipation in behalf of an interpretation of the present situation in all the significant phases of our social order. In addition to these pamphlets there will also be printed from time to time articles in the magazines under the auspices of this same committee which will be welcome to those who are seriously studying the problems of this age.

The lower house has passed the bill to appropriate \$100,000,000 for the relief of hungry Europe. The Senate will probably do the same.

Dr. Horace Fletcher, widely known as a specialist in dietetics, and the originator of Fletcherism in eating, died last week in Copenhagen.

The future control of the Trans-Siberian and Chinese Eastern Railroads by an Inter-Allied Commission has been agreed on.

Mr. George W. Perkins, the New York financier who went overseas recently to supervise Y. M. C. A. finances, is lying ill with influenza in a Paris hotel.

An American Committee has been organized, the object of which is to foster the independence of Armenia. On this committee are the names of Charles E. Hughes, Lyman Abbott, Cardinal Gibbons and James W. Girard.

Shenton; "The Lifegiving God," by William Adams Brown, and so on. It will be noted that both the subjects and the authors to whom they were assigned are notable.

The ministers of the Christian Church may look for these publications under the auspices of this significant committee with a keen anticipation in behalf of an interpretation of the present situation in all the significant phases of our social order. In addition to these pamphlets there will also be printed from time to time articles in the magazines under the auspices of this same committee which will be welcome to those who are seriously studying the problems of this age.

**The Emergency Campaign**—The excellent leadership of Dr. James M. S. Isenberg in the Emergency Campaign, that is being planned for the Reformed Church in the U. S. to take place February 2-9, is manifest on every side. The fact that 14 denominations are engaging in this at practically the same time should be a great incentive to our people in behalf of the challenge that will come to them on this subject. Let us hope that there will be no slacking anywhere. Let us look upon this as a great opportunity in co-operation with which not only we shall be blessed who are giving of our substance, but they who receive it at this serious time of need.

**Acknowledgments**—Alice Moyer, Womelsdorf, Pa., \$7; Trinity, Pottsville, Pa., \$25; Harvest Home Service, Cavetown, Md., \$27.

**Chaplain Pastors**—In line with what we said last week on the subject of the engagement of the retiring Chaplains as pastors in our Churches, there came to our office this week a letter from one of our very successful Chaplains who is now at home awaiting a call to the pastorate in his denomination. Chaplain R. S. Snyder, 3530 North Twenty-third street, Philadelphia, Pa., will be glad to be considered by the vacant charges of the Church for such a position. Chaplain J. R. Hahn is another who would greatly appreciate a call. These men have had some rich experiences in the Army that will live with them in their future service to our Church, and especially prepare them for work among the men in the congregation to

which they are called. It is sincerely hoped that they will not be allowed to remain idle very long.

The following is a letter throwing some light upon the need of money for the support of the Chaplains and should have a great deal of influence upon the members of the Reformed Church in their gifts to the National Service Commission through the War Emergency Campaign:

Camp Chapel, Camp Upton, New York.

January 17, 1919.

Dear Brother Cramer:

Inasmuch as there are only a few of our men in the service as Chaplains and the outlay of money is consequently considerably reduced, it has occurred to me that it might be possible for the Commission to increase my monthly allowance. I am asking this because of the numerous requests for aid that are being made to me since the coming in of overseas wounded. These men are urgently in need of funds, for in far too many cases they have not had any pay for months and are entirely out of money, and my meagre funds do not warrant me in replying favorably to every appeal. If you can see your way clear to increase the amount you have been sending me I can assure you it will meet a long-felt need.

I may say to you in this connection that the work I am doing now is more important than ever. The coming in of the overseas casuals, all of them wounded, has put a new problem before the Chaplain, and the added fact that only a few of us remain in this camp increases our usefulness. If it were possible I would very much appreciate the furnishing of a side-car motorcycle for my use in camp, as some of the other Commissions are doing. The distance I must travel every day is great and in most instances horses are not available because horseshoes cannot be obtained. I realize that you do not have too great a supply of funds at your disposal, but if such a car could be procured for my use here it would facilitate my work greatly and multiply my usefulness. As I see the situation now, I believe it will be months before I will be relieved here, and it may be that I will be retained for the Regular Army after the present emergency is past.

Thanking you for the splendid consideration you and the Commission have given me in the past and hoping to merit a continuation of the same in the future, I remain, with personal good wishes,

Yours very fraternally, L. V. Hetrick, Chaplain, 3rd Bn. 152 Depot Brigade.

Rev. J. M. S. Isenberg, D. D., Director of the War Emergency Campaign, writes: "I was at Norristown on Tuesday. I go to Reading this afternoon, Lebanon tonight, Allentown to-morrow morning, Easton on Saturday afternoon. I am scheduled for Buffalo and hope to spend two or three days in Ohio." This indicates that Dr. Isenberg is doing his part faithfully in behalf of the Campaign which he leads. In the same letter he also writes:

## CHURCH FURNISHINGS

**MENEELY & CO. WATERVLIET**  
(West Troy), N. Y.  
THE OLD MENEELY CHURCH  
FOUNDRY CHIME & OTHER BELLS



### BLMYER CHURCH BELLS

Carry their message a'far and bring to church those who might forget. The sweet beauty of their tone is irresistible. Bells made by the Blymyer Process are better, more durable, clearer, sweeter, and they cost no more. Our Free Book tells all about Bells.

The Cincinnati Bell Foundry Co., Dept. B-65 Cincinnati, O.



**MENEELY BELL CO.**  
TROY, N. Y. AND  
199 BROADWAY, N. Y. CITY.  
**BELLS**



"I may say in a general way that North Carolina, Virginia, Maryland, and Pennsylvania seem to be most encouraging. In many points there is splendid leadership, and I look for good results." Such encouraging information leads one to hope that the Reformed Church in the United

States will rise side by side with the other 13 denominations in this great Emergency Campaign and do her part faithfully.

Acknowledgments—Zion S. S., Dryland Charge, \$4.59.

## The Church Services

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Fourth Sunday after Epiphany. February 2, 1919

### THE GIVING OF THE MANNA

Exodus 16: 1-36

**Lesson Outline**—1. The Cry of Earth. 2. The Answer of Heaven.

**Golden Text**—Give us this day our daily bread. Matthew 6: 11.

Russia's chaotic experiences since the abdication of the Czar remind us that nations are not born in a day. There is no alchemy of history that can manufacture freedom and strength in a people. They must achieve them gradually through experience.

So it was with Israel. After their emancipation from tyranny, ages of discipline were required to lead the chosen people to heights of faith and freedom. Our current lessons are glimpses into the divine training school. Its seat was the Sinai peninsula. And Moses was the appointed teacher to make this wayward, wandering people strong and great in the fear of God.

We must not, therefore, search these earliest pages of Israel's history for typical Christian saints, for deep spiritual insight and strong faith. Instead of that we have here the story of a nation taking its first steps on a difficult path. Their failures and falls do not surprise us. We marvel rather at the indomitable spirit of their leaders that surmounted all obstacles. And we learn to adore the love of God that bore their frailties with infinite patience, and taught them the lessons of faith and trust.

**I. The Cry of Earth**—After crossing the Red Sea the Israelites came to Marah, where they found the water bitter, and then to the oasis of Elim (15: 21-27). From this encampment they went to the wilderness of Sin, an extensive barren plain stretching along the shore of the Red Sea. There "the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness" (16: 2). It was a bread riot. These starving, rioting Israelites find their modern parallel in the Soviets of Russia.

Something may be said in extenuation of their rebellious spirit. They came from the banks of the fertile Nile, with its abundant food, and they were unaccustomed to the terrors and hardships of the desert. They were a people in their childhood, whose material instincts were far stronger than their spiritual appetite. Like children they wanted food, and they cried for it. Before the insistent pressure of the food problem all other things lost their interest and importance.

But we are moved to wonder and indignation when we read the protesting words of these hungry Israelites. They said to Moses, "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, when we did eat bread to the full" (16: 3). Surely, it required superhuman devotion for Moses to persist in his noble task in the face of such blind and bitter ingratitude. After all his unselfish service and heroic

sacrifice, he found that they cared more for food than for freedom. His was a thankless task. He was wasting himself for a people whose highest ambitions were full fleshpots.

And a smaller man than Moses might have quit in despair, after such disheartening experiences. That is the course men commonly take. They devote themselves to some religious or humanitarian enterprise for the welfare of mankind. But they will always find the grumblers whom Moses encountered. Stolid indifference instead of fervent enthusiasm, and petty complaints in place of generous appreciation! And then they lose their temper and their zeal for humanity. Their enthusiasm is cooled. They are cured of their idealistic visions, they tell us. Men care only for meat and merriment. There is no use trying to uplift mankind.

But that is treason against God and man. And those who have really set our race forward in its slow ascent to divine heights have been cast in more heroic moulds. They have borne reproach and abuse in the spirit of Moses. Like Christ, they have thought men worth living for, and worth dying for. And they have not lost their faith in God nor their confidence in man, because men were slow to see and respond to their ideals and visions.

Our age, especially, calls for teachers and leaders who can keep their vision of great ideals undimmed, and their faith in mankind unclouded, in spite of crude materialism and cynical skepticism. We believe that, not one chosen nation merely, but all mankind is in the making. God is leading our race up from the slavery of sin to the abundant life, from blindness to clear spiritual vision. But we are still far from Canaan. We are still encamped in the wilderness, even after winning the Great War. And the greatest issue before the Peace Conference at Paris is whether the world shall have a peace of fleshpots or of freedom. Those who are there in the spirit of President Wilson, to perform a great Moses-ministry, to lead oppressed nations into freedom, will need all the patience and faith of Israel's great leader.

We need also to see that this bread riot in the wilderness was, in a sense, justifiable. There is a very real difference between a people running riot after mere bread, and between the bread riot of a hungry people. The Israelites were hungry and God wanted them to have food. Their desire for food was right, even though their distrustful murmuring was wrong. And Moses was entirely right when he faced and solved the food problem before attempting to lead his distressed people farther on their way to Canaan. A hungry people always cares more for food than for freedom. It is in no mood to follow a leader to a remote Canaan who neglects their immediate pressing needs.

A similar situation confronts the Church. It must rebuke and oppose those who riot in materialism. But it should give its sympathy and aid to those who clamor loudly for bread because they are hungry. And this modern food problem is far more complex than it was in the wilderness of Sin. It is the industrial and economic question, involving the rights of capital

and labor and the relation of the laborer to the capitalist. No spiritual leader or moral teacher of our age can hope to interest the masses in the Canaan of his faith who fails to appreciate intelligently their material struggles and ambitions.

**II. The Answer of Heaven**—Not only Moses but God Himself entered sympathetically into the trouble of Israel. There was neither reproach nor rebuke, but instant and sufficient help. "And the Lord spake unto Moses, saying, I have heard the murmuring of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God" (16: 12).

We are not concerned with the precise manner in which God provided food for His starving children; whether the quail and the manna were miraculous food, or natural food providentially supplied. These questions are of interest mainly to scholars and experts. And, in either case, it was sent by God; none the less divine for being natural. And its supply at that critical juncture confirmed the wavering faith of the Israelites in the protective care of Jehovah.

Our interest centers in the religious value and meaning of these events. They teach us lessons of abiding significance. First, God taught these murmuring bread seekers the great lesson of dependence and trust. They were in grave danger of self-sufficiency in the flush of their victorious escape from Egypt. In this desert experience they realized their limitations. They learned that even the strong and free are utterly dependent upon God for their daily sustenance. Harvests won the war. And God gave the harvests.

They also learned the lesson of work. "This is the thing which the Lord God hath commanded, Gather ye of it every man according to his eating, according to the number of your persons, shall ye take it, every man for them which are in his tent" (16: 16). This is a wonderful summary of industrial and economic wisdom. It required every able-bodied man in Israel to work for his living and to provide for his household. There was no leisure class, and no submerged mass. And, finally, God taught them impressively the lesson of the Sabbath. "Six days shalt ye gather it, but on the seventh day is the Sabbath, in it there shall be none" (16: 26).

These great lessons are still of the utmost importance for the solution of the food problem. Capitalist and toiler, the idle aristocracy and the clamoring proletariat all alike need to learn that all food is bread from heaven, that only the worker shall eat and must provide for his dependents, and that on the Sabbath men shall rest from their labor and worship God, the giver of all things.

### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

February 2nd—The Best Things in Christian Endeavor

(Tit. 2: 11-14; 3: 8)

On this anniversary of the Christian Endeavor movement, it is quite fitting that we should consider some of the best elements that enter into the same. It has rendered such magnificent service, has stimulated so many young people in the Christian life and in their religious activities, it has grown to such tremendous proportions and has touched so many countries and people and relationships of life that it must possess some very good qualities and essential factors. Partaking of the nature of all great, historic movements, it started on a small and insignificant scale. It was like a grain of mustard seed, but it has developed into a mighty tree among whose branches many people lodge and under whose shade multitudes find refreshing



strength. It has been rightly called THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR. Let us just meditate upon that title.

It is, first of all a **Society**. It is an organization. Great is the power of organization. "One shall chase a thousand," but so great is the power of organization that "two shall put ten thousand to flight." When people are grouped together under the influence of an unifying spirit they are able to accomplish far more than they would by remaining separate units. The Young People, banding themselves together with common aims and purposes, become an invincible body for Christ. The spirit of each becomes the spirit of every one, and they go from victory to victory. This fact is demonstrated in our national army. If each one of our several millions of soldiers would have put a gun upon his shoulder and gone out to fight the enemy by himself, he would have accomplished but little. But organized and welded together into an unit, controlled by a common passion and purpose, they were equal not only to withstand the foe, but to drive him back and defeat him. One of the fine things in Christian Endeavor has been this spirit of unity and fellowship. Though composed of many nationalities and diversified elements, there has been present through it all a remarkable spirit of unity. It has been one of the forces in Christendom that has made for unity. It has been a harbinger and forerunner of many of the movements towards Christian union operating to-day.

Second, it is an **Endeavor Society**. This implies effort, energy, enterprise. It does not involve actual achievement, but action. It emphasizes the practical in life. One of its fine things is its enlistment for service. When people join the Society they are moved to do so not on the basis of a creed or an intellectual statement or any of these academic features, but rather for work, for service, for activity along different lines. It is this emphasis upon the practical that has given the Society standing and significance. As such it fits into the spirit of the age in which we live. We have very little patience these days with theories and abstract pronouncements. We clamor for action. We demand deeds rather than creeds. We ask, what can you do? rather than what do you think? or how do you feel? Modern emphasis is laid upon the will rather than the intellect or the feelings.

Third, it is a **Christian Endeavor Society**. Its end and object is Christian. As such it emphasizes the essentials of the Christian life. It is not a Society organized for social purposes primarily, although the social element enters into it, and there is no class of Christian people more sociable than the ideal Christian Endeavorers. But its main purpose is not to cultivate sociability. Its object is not political, although it takes a profound interest in producing better political conditions and emphasizes the values of good citizenship. Nevertheless its main object is not political. It is not financial. It does not exist to replenish the Church's treasury or to raise money for some benevolent object, although it has its Tenth Legion and emphasizes systematic giving. While indeed it must have money to do a certain phase of its work, its main purpose is not to get a few more dollars out of the pockets of the Young People of the Church. Likewise its purpose is not literary. While it believes in good literature and encourages the young people to read the best kind of books and believes in cultivating the mind and stimulating the thought life of its members, it does not primarily aim to produce literary men and women. Its main purpose is Christian—to cultivate those higher and finer and nobler elements of the soul. But it distinctly emphasizes the Christianity which is of a very vital and practical character. It believes in the simplicity of the Christian life. It is pro-

foundly free from those things that bind and fetter the spirit. It believes in Bible reading, in daily prayer, in regular Church attendance, in loyalty to the institutions of our religion, in brotherhood, in Christian fellowship, and in accountability to God for one's conduct in life. These are among some of the essential things of our Christianity and for these the Christian Endeavor Society stands.

Fourth, it is a **Young People's Christian Endeavor Society**. Ah! there is a ring in the expression YOUNG PEOPLE. That gives it buoyancy, freshness, vigor, perennial power. That is its hope and future. The young people constitute the future Church, the future State, the future world. Therefore, one of the fine things in Christian Endeavor is its hopefulness, its promise and prophecy for the future. By reason of the young people constituting its membership, the Society partakes of the characteristics of the young. This explains its hospitality to new ideas and methods, its open-mindedness, its elasticity and adaptability. It is free from traditionalism and conservatism and narrowness. Other organizations may run in a rut or groove, but not so a Society that is composed chiefly of young people who have an open mind, who see visions and dream dreams and who have wide horizons. Sometimes chronic croakers complain that the Christian Endeavor Society is becoming defunct, that its one-time vigor and enthusiasm have been spent. While in some quarters this may be the case, in others there is a rejuvenation and a fresh manifestation of life and spirit. Some of its former features may be less prominent, but it is still accomplishing untold good in enlisting the young people for definite service, in welding them together in a bond of vital fellowship, in giving them a vision of the task of the Church and their part in it and in developing in them the highest and best ideals of the practical Christian life. Without such an organization in the Church, the young people would be deprived of an opportunity for being trained for service which would show itself in a weaker Church in the not distant future. Whereas, if we are wise and train our young people as the society provides the agency for doing, we can hope for far greater things of the Church in the days that lie ahead of us.

#### BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

##### "Much to Be Desired"

It would be a fine thing to have a waiting list of such persons as would be willing to work here at the Home, so that in case of need we would know at once where to turn for help. As it is, there is usually a long period of anxious waiting and haphazard searching until we find the right person.

For instance, just at this time we have no regular shoe-mender, and we ought to have one or two men handy with tools to help with the work of much-needed repairing and perhaps, in order to relieve somewhat our present helpers, we ought to have a good man to take charge of the farming operations and the supervision and care of cattle and poultry. But we do not know where to turn for any help of this kind.

And yet there are probably many people in the Church who would be well adapted to render this service and could do it with advantage to themselves as well as to the Home. And if they would make themselves known to me, so that I could put them on a waiting list, it would be a help greatly to be desired.

Our helpers should be the very best that the Church can supply. None are too good for this work. They should look upon it

as service rendered unto the Lord. Those who do it should be servants not in the ordinary sense of the word, but in the sense in which our Lord was a servant. They should consider themselves as members of "the Bethany family," intent on serving its interests and prospering with its prosperity.

#### PHOEBE DEACONESS AND OLD FOLKS' HOME, ALLENTOWN, PA.

Rev. Robert M. Kern, Superintendent.

Mrs. Catherine Trump, whose death was reported last week, was buried Tuesday afternoon, January 14th. Funeral services were held at the Home at 10.30 A. M., in charge of the Superintendent. Interment took place in the afternoon at Long Swamp Church on the family plot. Rev. Bond, her former pastor, officiated at the interment.

Mrs. Trump was 83 years old, but Mrs. Catherine Jacoby was 97 years old in October. Mrs. Jacoby still reads the papers very well. She reads often for other members of our family. She has been telling them all the war news. She has good eyes. She makes her own bed, does her own mending, and is quite active in general. She is one of the youngest in spirit in the family. Mrs. Jacoby comes from Quakertown. We would like very much to have her at least round out the "one hundred."

A little while ago we received \$80 worth of coal. The other morning the matron informed us that our coal was practically all gone. We will need \$80 worth more, and that will not reach us to the end of the winter. Our coal bill is one of the big items of expense, yet this cannot be eliminated. Our friends can send us food and clothing, but they cannot well send us coal. This is one reason why cash contributions are always very welcome. There are certain things needed all the time which the people cannot so well furnish us, but which we can easily get through the cash contributions that our friends send to us from time to time. We are very close to the lower margin of our treasury. It would give us perfect joy if we could avoid the necessity of borrowing money to meet our expenses. In former years our friends prevented this, but they could only do so if we would let them know. This is the reason why we are telling them this bit of news, concerning which we would rather not speak.

We must sincerely congratulate Bethany Orphans' Home on having received recently \$10,000 for the Endowment Fund, and \$10,000 towards a new building. Both of these amounts are very much needed. It causes our hearts to rejoice to see how generously that ever worthy institution is being remembered. They, like we, have no bread-winner, but splendid bread eaters. They need to be remembered by the charitably inclined. Such bequests and such liberal support as was reported at the last meeting bring great joy to the Board of Managers. It stimulates interest, it proves that the Church is with the Board, and the general public is standing back of them in a substantial way.

#### CHURCH BUILDING FUNDS

J. S. Wise, Superintendent

For the quarter ending December 31, 1918, I have the honor to report the following funds, all of which are thankfully received:

No. 591. The Lefever-Barnhart Church Building Fund, made up of a small balance of the former fund (No. 591 returned by request) and a contribution and bequest, amounting to \$630. Invested in First Church, Gary, Ind.

No. 624. The Daniel J. Keen Church Building Fund of \$500. Contributed by Elder Daniel J. Keen, Hickory Corners, Pa., and invested in Tabor Church, Philadelphia.



No. 625. The Amanda Elizabeth and Clarence Roy Funk Church Building Fund of \$500. Contributed by Elder Upton Funk, Shippensburg, Pa., in memory of his departed wife and youngest son, and invested in Tabor Church, Philadelphia.

No. 626. The Matilda Reber Pellman Church Building Fund of \$500. Contributed by her daughters, Mrs. John A. Beard and Mrs. W. W. Anspach, of St. John's Church, Mifflinburg, Pa., in loving memory. Invested in Tabor Church, Philadelphia.

No. 627. The George and Veronica Graybill Hoke Church Building Fund of \$500. Contributed by Elder William G. Hoke, Hanover, Pa., in honor of his deceased parents, who were life-long members of Lischey's Church, North Codorus Township, Pa. Invested in Fern Rock Church, Philadelphia.

No. 628. The Sarah Ellen Latshaw Church Building Fund, a loving memorial, of \$500. Contributed by her husband, Elder John E. Latshaw, Marion, Pa. Invested in First Church, Gary, Ind.

No. 629. The East Susquehanna Classical Memorial Church Building Fund of \$500. Contributed by East Susquehanna Classis in memory of its deceased ministers. Invested in Fern Rock Church, Philadelphia.

No. 630. The Second Reformed Sunday School of Greensburg, Pa., Gift Church Building Fund of \$500. Given to Third Church, Greensburg, Pa.

No. 631. The Dr. John Peter Hillegass and the Minnie Kern Hillegass Church Building Fund of \$500. Bequest of Glenna Marie Hillegass, late of Pennsburg, Pa., and named in memory of her parents. Invested in Fern Rock Church, Philadelphia.

No. 632. The Rev. William H. Snyder and Wife Gift Church Building Fund of \$500. Contributed by the Ladies' Aid Society of Salem Church, Altoona, Pa., and applied on the congregation's debt to the Board.

No. 633. The Woman's Missionary Society of General Synod Special Gift Church Building Fund No. 62, of \$500. Contributed by the Woman's Missionary Society of Philadelphia Classis, and applied to the Philadelphia Program.

No. 634. The Charles A. Strack Church Building Fund of \$500. Bequest of Charles A. Strack, of Trinity First Church, York, Pa. Invested in the J. O. Miller Memorial Church of York, Pa.

### HOOD HAPPENINGS

Reopening of Hood College and Seminary on the 8th was attended by no especial thrills. A few cases of retarded return on account of sickness, but nothing serious reported thus far. No withdrawals and but few additions. All of which is encouraging in this time of great uncertainty.

Miss Rankin has been called to New York for preliminary training for overseas service and a new physical director will soon be selected in her place. Owing to the return of her husband, Mrs. Rachel Motter Quynn gives place as acting librarian to Miss Ethel Fitzpatrick. Miss Miriam Apple, serving as index and catalogue clerk in the Chief Quartermaster's office in Tours, reports a probable stay of six months yet before the unit will be released.

Four Hood College Clubs held reunions during the holidays. On December 27th the Cumberland Valley Club met at luncheon at Hagerstown with Mrs. Apple as guest. The past, the present, and the future were toasted and plans for further organization and effort discussed.

On the same day and hour the Southern Pennsylvania Club dined at York, Pa. An interesting feature of this occasion was the presence during part of the time of Hon. A. R. Brodbeck and an inspiring address from him. President Apple as guest spoke of the "House of Our Dreams"

having become the "Home of Our Daughters," and of such colleges as Hood being the "Hope of Our Democracy." He spoke in lighter vein of the practical task of erecting the "Home of Our Dad," the President's house on the campus. The club re-elected Miss Aliene DeChant President, Miss Lydia Rebert Vice-President, and elected Miss Lillian Zeigler Secretary-Treasurer. The Treasurer paid on account one-fourth of the pledge to the building fund made one year ago.

On Saturday, December 28th, the Western Pennsylvania Club held its business and social hour at 10.30 A. M. and its dinner and reunion at 12 at the William Penn Hotel, Pittsburgh. The report of the Glee Club concert indicated that the club had noticeably decreased its pledge to the President's home by the proceeds. It was voted to recommend to all members the accumulation of thrift stamps with a view to completing the pledge within the year. The retiring President, Miss Mary Mase, introduced as toastmistress Miss Barbara Wineman, who performed her part quite wittily and creditably. A report was made of all girls now in service overseas. Miss Frances Steckel played all possible changes, and then some, on the Apple name, and when Dr. Apple arose to speak he confessed himself to be quite thoroughly roasted, but not yet the apple he most feared to become—a Baldwin. Forty-three members of the club responded to their names and thoroughly enjoyed both the repast and the program. The latter was much enlivened by several solos from Velma Kaster and the singing of college songs led by Fayette Sykes. Miss Lucy Best was elected President, Miss Bertha Albert Vice-President, and Miss Ida Kaster secretary.

On the 30th the graduates and students residing in and about Philadelphia met at the home of Miss Emma Miller and organized the Philadelphia Hood Club. Miss Margaret Motter was the guest of the occasion. Mrs. Adele Edmunds Levering was elected President, and Mrs. Henriette Sayre McClung Recording Secretary. One of the undertakings agreed upon by the club was a plan to bring Hood into closer touch with the high schools of Philadelphia.

### DEVOTIONAL READINGS IN THE HEIDELBERG CATECHISM

By the Rev. John C. Gekeler

### VII. THE HOLY SPIRIT

The doctrine of the Holy Spirit is at once one of the most important and the least understood of the doctrines of the Christian religion. From undue emphasis placed by some teachers upon certain phases of His activities, many have come to fear rather than to love and desire His presence in their lives. Jesus spoke of the Spirit as being another Comforter like unto Himself, "Another Comforter I will send unto you." While Question 53 is the main question of the Catechism dealing with this great subject, it is treated incidentally in a great many others, from a study of which we learn of His manifold operations in the Christian's life.

1. The Personality of the Spirit—To speak of the Spirit as many do, under the pronoun "It" as though He were an impersonal force is dishonoring. Just as God and Christ are persons so is the Spirit also. In the classic passage, John 16, where Jesus speaks of the Spirit coming to take His own place with the disciples, He speaks of Him under the personal pronouns "He," "Him," and as performing the activities of a person. He "comes," "testifies," "abideth," "teaches," "convicts" (John 16: 7, 14; 17: 15; 26: 14; 26: 16: 8. To Him are assigned the same attributes of wisdom, truth, grace, sonship as are assigned to Jesus. In the Great Commission the Church is bidden to baptize into "the

## Educational Column

### Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President  
REV. JOHN C. BOWMAN, D. D.,  
Lancaster, Pa.

### Central Theological Seminary of the Reformed Church, Dayton, Ohio

Union of Heidelberg and Ursinus Theological Seminaries. Eight Professors, including the Teacher of Elocution. Presents: (1) Undergraduate; (2) Special and Partial, and (3) Graduate Courses of Study. Tuition free.

For further information address,  
HENRY J. CHRISTMAN, President, Dayton, O.

### Franklin and Marshall College Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences  
Campus of fifty-four acres with ten buildings, including thoroughly equipped Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

TERM OPENS SEPTEMBER 24.

For Catalogue address:  
HENRY H. APPLE, D. D. LL. D., Pres.

### URSINUS COLLEGE

FOR YOUNG MEN AND YOUNG WOMEN

Academic Year Opens September 17, 1918

Buildings Open for Inspection All Summer

RESERVE YOUR ROOM NOW!

Send for Catalogue and Certificate Blank.

Address, GEORGE LESLIE OMWAKE, President,  
Collegeville, Pennsylvania.

### CATAWBA COLLEGE, Newton, N. C.

Founded 1851. Located in the famous Piedmont section of North Carolina. Healthful climate. Open to both sexes. Experienced faculty. Thorough training. Careful supervision. Lowest rates consistent with first class accommodations. Three courses with special Departments. Twelve \$100 scholarships for ministerial students. For catalog, address  
A. D. WOLFINGER, President.

### Franklin and Marshall Academy Lancaster, Pa.

A College Preparatory School for Boys

Excellent advantages at moderate cost.

About 900 Academy boys entered some 40 colleges in the last 20 years.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M., Principal.

### The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

WILLIAM MANN IRVINE, Ph. D., President,  
Mercersburg, Pa.

VIRGINIA, Woodstock FOR BOYS  
The Massanutten Academy Inculcates the finest home traditions of the Old Dominion. Healthful location, beautiful Shenandoah Valley and mountain scenery. Prepares for college and business; splendid musical course; athletics; fine esprit de corps. Easily accessible. Limited to 100 boys. \$350. Address HOWARD J. BENCHOFF, A. M., Headmaster.

### HOOD COLLEGE

FOR YOUNG WOMEN

Frederick, Maryland

Standard A.B. and B.S. courses. Also Music, Art, Expression and Home Economics. Accredited course in Pedagogy. Separate preparatory with certificate relations. New buildings on 45-acre suburban site. Our own garden and dairy. Catalogue and booklet of views on application.

JOS. H. APPLE, LL.D., President

### "Cedar Crest"

### THE COLLEGE FOR WOMEN

Allentown, Pa. Penna.

The Church educating her daughters for the active service of cultured womanhood. The regular courses lead to the A.B. and B.S. degrees. Certificate courses in the Fine Arts and special departments. New buildings with all modern appointments on a 53-acre campus.

The Rev. Wm. F. Curtis, Litt. B., Pres.  
Mrs. Julia Baskerville Hensel, A. M., Dean



name of the Holy Spirit" as well as into the name of the Father and of the Son.

2. **The Agent of Regeneration**—"We are wholly unapt to any good unless we are born again by the Spirit of God." (See John 3: 3, 5.) Helpless to remove our own sin, we are brought into harmonious relations with God by the Spirit. "For only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin": "because Christ, having redeemed us by His blood, renews us also by His Holy Spirit after His own image" (Questions 72, 86). This renewal is a continuous process, just as life is continuous. By the Spirit we live the Christ life and overcome every evil emotion. Born of the Spirit, renewed by the Spirit, through the Spirit we are brought into the Church of God, which "the Son of God by His Spirit and Word gathers, defends and preserves unto Himself." Moreover, finally, it is by the Spirit who makes of our bodies temples, that we are not only "made willing and ready to live unto Christ," but also enabled so to live. The Spirit is the spirit of both purification and of power.

3. **Producer of Faith**—Who could ever take credit to himself for his faith after once reading Question 21? How the Spirit's wonderful instrumentality elevates the entire problem of saving faith. It is, indeed, far more than mere intellectual effort, as Jesus reminded Peter when he had made the great confession, "Flesh and blood hath not revealed it unto thee, but my Father, who is in heaven." In working this product in our hearts, the Spirit makes use of all the various means of grace. Question 65 confirms the lesson of 21. "The Holy Spirit works faith in our hearts by the preaching of the Gospel, and confirms it by the use of the holy sacraments."

4. **The Spirit Gives Assurance**—How rich and full are the teachings of the Reformed Church on the doctrine of assurance! "Wherefore, by His Holy Spirit He also assures me of eternal life." "He sends us His Spirit as an earnest, by whose power we seek those things that are above, where Christ sitteth on the right hand of God, and not things on earth." "By His Holy Spirit He sheds forth heavenly gifts in us, His members." These are the teachings of Holy Scripture. We believe concerning the Holy Spirit, "that He is also given unto us, makes us by a true faith partaker of Christ and all His benefits, comforts us, and shall abide with us forever." Read in full Questions 1, 49, 51, 53.

The grounds of this assurance are all outside of ourselves and center in Christ alone. We might fail, environment change and so affect our sense of security, and our assurance that we are children of God be very insecure were it based upon any emotion or effort of our own. But since God is unfailing and unchanging, and since the Holy Spirit, sent of God and of Jesus, abides in our hearts, our assurance of salvation is full and complete. We know by a three-fold knowledge that we are children of God, and thus heirs of eternal salvation. (a) "His Holy Spirit assures me of eternal life." (b) By the fruits of grace which are wrought in us by the presence and power of the Spirit. "By their fruits shall ye know them," and in that way we know ourselves to be children of God. (c) By the graces which Christ "by His Spirit . . . sheds forth . . . in us, His members."

It is not by the spectacular and unusual, the gifts of tongues, the working of unusual deeds, that the presence of the Spirit is evidenced, but in the ordinary deeds and emotions which flow from the impulses of Jesus as well. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." These may be had by every child of God. "God will give His grace and Holy Spirit only to such as earnestly and without ceasing beg them from Him and render thanks unto Him for them."

## Obituary

### HARRY E. RARICK

Harry E. Rarick, for 15 years a faithful deacon in Trinity Reformed Church, Altoona, Pa., died very suddenly on December 29, 1918, at the Mercy Hospital, where he had undergone an operation for appendicitis. He rose on Christmas day in apparently good health, was seized with an attack of severe pain and at once taken to the hospital, where he seemed at first to rally, and his unexpected death came as a severe shock to his family and friends.

He was born at Millheim, Centre County, February 24, 1862, and resided in Altoona about 35 years. He was married twice, his first wife being Miss Jennie Work, whose mother, Mrs. Anna Work, had her home with him up to the time of his death. He is survived by his second wife, Mrs. Mollie Rarick, and two daughters, Mrs. Anna Maude Keppel and Mrs. Helen Rarick Shriner, both of Altoona; one sister, Mrs. Charles Ross, and his aged mother, both of Altoona, also survive. The funeral service was held in Trinity Church and was largely attended by the friends and shopmates and fellow Church members.

Brother Rarick will be sorely missed in the councils and activities of Trinity Church. However, our loss is his gain. He has gone into the fuller presence of the Father, where there is light and life forevermore. "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

### MRS. ANNA S. BOWER

For years one of the most interested and devoted readers of the "Messenger" in Altoona, Pa., was Mrs. Anna S. Bower. When, on that historic day, November 11, 1918, Mrs. Bower was permitted to spend her last and happiest birthday, she rejoiced that she had been spared to the ripe age of 94 to see the complete surrender of Germany in the great World War. Her health had remained excellent and she was

### 50 EGGS A DAY

"Since using 'More Eggs' I get 40 to 50 eggs a day instead of 8 or 9," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the U. S. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.00 now to E. J. Reefer, the poultry expert, 6671 Reefer Building, Kansas City, Mo., or send \$2.25 and get 3 regular \$1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

## Notable Reduction in Prices on the Reformed Church Hymnals.

Owing to the NEW HYMNAL, which is now in course of manufacture, we are offering the stock on hand of the present Hymnal at a

### Reduction of 25%

in single and small lot and at a

### Reduction of 40%

on congregational orders for the Music Edition of 50 copies and over.

Many congregations will continue to use for some time the present Hymnal, and may want to take advantage of this reduction in price.

The Music Plates for the New Hymnal are being made as rapidly as possible.

## VOGT'S

LIBERTY BRAND

## HAMS

Deliciously TENDER, SWEET, JUICY

For Sale at Your Provisioner's

# LEARN MUSIC AT HOME



Piano, Organ, Violin, Cornet, Guitar, Banjo, Mandolin, Harp, 'Cello, Trombone, Flute, Clarinet, Piccolo, Viola, Tenor Banjo, Saxophone, Ukelele, Hawaiian Steel Guitar, Harmony and Composition, Sight Singing.

### Don't Be a "Wall Flower"

No longer need the ability to play be shut out of your life. Just mail coupon or postal to-day for our new Free Book. Let us tell you how you can easily, quickly, thoroughly learn to play your favorite musical instrument by not in your own home, without a teacher, by our New Improved Home Study Method WITHOUT PAYING A CENT FOR LESSONS! Different, easier than private teacher way—no tiresome, dry exercises—no inconvenience, no trick music, no "numbers," yet simple, wonderful, amazingly easy for even a mere child.

## FREE LESSONS

We want to have ONE PUPIL IN EACH LOCALITY AT ONCE to help advertise our wonderful, easy system of teaching music. FOR A LIMITED TIME we therefore offer our marvelous lessons FREE. Only charge is for postage and sheet music, which is small. Beginners or advanced pupils. Get all the proof, facts, letters from pupils. AMAZING FREE OFFER and fascinating New Book just issued. ALL FREE! Write postal to-day. Instruments supplied when needed, cash or credit.

U. S. SCHOOL OF MUSIC  
371 Brunswick Bldg., New York

U. S. School of Music,  
371 Brunswick Bldg., New York.  
Please send me your free book, "Music Lessons by Mail," explaining how I can learn to play. I would like to learn how to play the following instrument . . . . .

Name . . . . .  
Address . . . . .



in practical possession of all her faculties, except a slightly impaired hearing. She spent the early part of her birthday in reading the good news that told of the cessation of hostilities, for she had taken a deep interest in the war, and her grandson, Edward Bower, was recuperating in a United States hospital from severe wounds received in action in France. Shortly after this happy day, however, Mrs. Bower became seriously ill, and on December 28 she entered into the heavenly rest, at the home of her daughter, Mrs. Edwin M. Amies.

This remarkable woman, of strong mentality and most lovable disposition, held in the highest respect by all who knew her, was the daughter of Joseph and Margaret Welshans, one of the oldest families of Lancaster County, Pa., and was born in Maytown, November 11, 1824. She was reared in her native town and in 1843 was married to Jacob Bower. In 1869 they removed from Maytown to Duncansville, Blair County, and in 1880 went to Altoona. Since Mr. Bower's death, 22 years ago, his widow has resided with Mr. and Mrs. Amies. She united with the Reformed



Mrs. Anna S. Bower

Church at the age of 14 years, and at the time of her death was a member of Christ Church, Altoona. She was the mother of 9 children, of whom 6 survive: Mrs. Emma W. Owen, of Camden; Mrs. S. B. Cunningham, of Philadelphia; Mrs. A. H. Slayman, Mrs. Edwin Amies, and Mrs. Margaret B. Bishop, of Altoona, and Hiestand F. Bower, of Minneapolis. She is also survived by ten grandchildren and three great-grandchildren. The funeral services were conducted Tuesday, December 31, by her pastor, Rev. O. S. Frantz, who preached a beautiful sermon and gave a notable tribute to this splendid Christian wife and mother. Interment was made in Fairview Cemetery. "Precious in the sight of the Lord is the death of His saints."

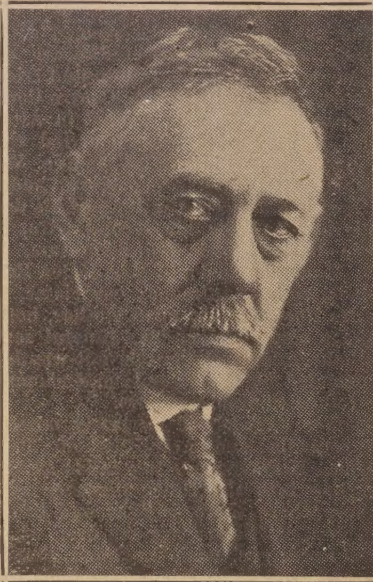
#### ELDER NORMAN D. HAY

In the passing of Norman D. Hay, Somerset Classis lost an able and intelligent elder and the community a foremost citizen. Elder Hay has represented the Church on several occasions as delegate to Classis and Synod, and to General Synod when that body met in Baltimore in 1902.

Norman D. Hay, son of David and Mary Hay, was born near Keim, Pa., October 2, 1854. He died on January 4, 1919. The house in which he spent his early years was erected by Jacob Lichty more than 100 years ago, having outlived two generations of proprietors. Mr. Hay received his early training in the red school house, commonly called Hay's School, and made famous as a pioneer preaching point by the Rev. Dr. Koplin. He was baptized in

early life and confirmed at St. Paul's at the age of 16, a member of the first class of catechumens to be received after the erection of the present Church building.

Elder Hay has served his local Church as deacon, trustee, elder and treasurer and his Sunday School as superintendent and teacher. On various committees he labored for the welfare of the congregation and took a hearty interest in all its activities. With a communion record unbroken until the approach of the evening time of life,



Elder Norman D. Hay

he made continual use of the means of grace.

He was united in marriage with Miss Agnes Glatfelter on December 11, 1879. Together they made their way through life. The history of the one is inseparably connected with the history of the other. This union was blessed with five daughters, and the parents applied themselves to the rearing and training and culture of their children, to the end that they might attain to the dignity of noble womanhood. For 39 years this happy union was blessed with all the comforts of life that could be purchased at the price of untiring service and devotion. The funeral, which was largely attended, was held at the home on January 7. A male quartette from Meyersdale sang several beautiful and appropriate selections. The pastor read the burial service and spoke briefly upon the thought suggested by the prophecy of Zechariah, "At evening time it shall be light" (Zech. 14: 7). Interment in the family lot in St. Paul's Cemetery.

#### GOT 117 EGGS INSTEAD OF 3

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 6671 Reefer Bldg., Kansas City, Mo., who will send you a package of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day, or send \$2.25 and get 3 regular \$1.00 packages on special discount for a full season's supply, or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

#### CERTIFICATES

#### WEDDING BOOKLETS

ORDER OF WORSHIP. Bound in White Leather

Publication and Sunday School Board  
15th and Race Streets, Philadelphia, Pa.



### Soothe Your Itching Skin With Cuticura

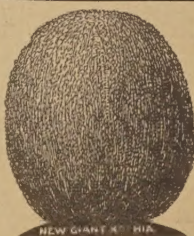
All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."



**Better than Pills For Liver Ills.**

**NR Tonight - Tomorrow Alright**

Get a 25¢ Box



NEW GIANT KOCHIA

#### GARDEN NOVELTIES

**CHILDS' GIANT KOCHIA**, our 1918 novelty, has taken its place everywhere as the greatest floral favorite. It rivals the best Ferns or Palms in decorative effects and is equally valuable for garden or pots, a pyramid of dense feathery green foliage all summer, in fall, a dark claret red till Christmas. Easiest of all plants to grow anywhere. Pkt. 20c.

**MATCHLESS LETTUCE**. Novel, distinct and absolutely the tenderest and sweetest lettuce grown. Pkt. 15c.

**TWO-POUND TOMATO**. Largest, heaviest, richest, and most solid Tomato. A perfect marvel. Pkt. 10c.

**CHINESE WOOLFLOWERS**. The showiest new garden annual for bedding. Nothing like it. Pkt. 20c.

**HOW TO COOK VEGETABLES**, a booklet giving 668 receipts for cooking, canning and preserving vegetables of all kinds. Will make one's garden crops doubly valuable. 10c.

#### SPECIAL OFFER

For 20c we will send everything, Kochia, Lettuce, Tomato, Woolflower, vegetable book and catalogue. Order now. Supply limited.

**DIG CATALOGUE free**. All flower and vegetable seeds, bulbs, plants, and berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, Ferns, Roses, Sweet Peas, Asters, Pansies, Beets, Beans, Cabbage, Onions, Tomatoes, Seed Corn, Potatoes, etc. Prize strains and sterling novelties.

**JOHN LEWIS CHILDS, INC., Floral Park, N. Y.**



MATCHLESS LETTUCE

## What 15¢ will bring You from the Nation's Capital

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these strenuous, epoch-making days.

which is sincere, reliable, entertaining, wholesome, the Pathfinder is yours. If you would appreciate a paper which puts everything clearly, fairly, briefly—here it is. Send 15c to show that you might like such a paper, and we will send the Pathfinder on probation 13 weeks. The 15c does not repay us, but we are glad to invest in new friends. The Pathfinder, Box 88, Washington, D. C.

The little matter of 15c in stamps or coin will bring you the Pathfinder 13 weeks on trial. The Pathfinder is an illustrated weekly, published at the Nation's center, for the Nation; a paper that prints all the news of the world and tells the truth and only the truth; now in its 26th year. This paper fills the bill without emptying the purse; it costs but \$1 a year. If you want to keep posted on what is going on in the world, at the least expense of time or money, this is your means. If you want a paper in your home of time or money, this is your means. If you want a paper which puts everything clearly, fairly, briefly—here it is. Send 15c to show that you might like such a paper, and we will send the Pathfinder on probation 13 weeks. The 15c does not repay us, but we are glad to invest in new friends. The Pathfinder, Box 88, Washington, D. C.